January, 1936 Vol. XIII. No 1.

THE CROZER QUARTERLY

CONTENTS

PAGE

EDUCATION FOR THE MINISTRY. R. E. E. Harkness 3

GENERAL BAPTISTS IN CAROLINA AND VIRGINIA. W. T. Whitley, LL. D. 21

UNIQUENESS AND NON-UNIQUENESS OF RELIGIOUS KNOWING. Earl E. Speicher 33

THE PROBLEM OF DISTRIBUTIVE JUSTICE. Horace T. Houf 38

EDITORIAL NOTES. Dr. Henry C. Vedder 47

BOOK REVIEWS 51

BOOK NOTICES 74

BOOKS RECEIVED 78

Inside back cover.

330345

THE CROZER QUARTERLY

THE CROZER QUARTERLY is published by the Faculty of Crozer Theological Seminary, with the aid of funds provided by the Trustees. THE QUARTERLY aims to be a journal for the expression of theological opinion, embracing all the interests of students of religion, whether ministers, teachers, or laymen. It does not accept responsibility for the views expressed, publication indicating that the editors regard the articles as voicing opinions important enough to command attention.

A. STEWART WOODBURNE, Editor.
RITTENHOUSE NEISSER, Business Manager.

Editorial communications, contributions and books for review should be sent to

THE EDITOR, THE CROZER QUARTERLY
Crozer Theological Seminary, Chester, Pa.

Remittances and business communications should be addressed to

THE BUSINESS MANAGER, THE CROZER QUARTERLY
Crozer Theological Seminary, Chester, Pa.

Requests for catalogues and communications regarding courses in the Seminary should be addressed to

PRESIDENT JAMES H. FRANKLIN
Crozer Theological Seminary, Chester, Pa.

Subscription, $1.50 the year; single numbers, 40 cents

Printed for the Crozer Theological Seminary by
THE JUDSON PRESS
Philadelphia, Pa.

Entered as second-class matter, December 21, 1923, at the post-office at Chester, Pa., under Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 21, 1923.

Copyright, January, 1936, by Crozer Theological Seminary.

THE CROZER QUARTERLY

Vol. XIII JANUARY, 1936 No. 1

EDUCATION FOR THE MINISTRY

R. E. E. HARKNESS

Professor of History, Crozer Theological Seminary

THIS paper[1] has been prepared more especially for those students who this year come for the first time to this Institution. For you chiefly this hour is being observed. It is your matriculation—your admittance into the Seminary.

You have come in order to enter upon a course of training in preparation for the Christian ministry. Much is involved in that statement. What is the Christian ministry and what constitutes preparation for it? Is it merely preaching, or the pastorate, community leadership, or missions? What is your idea of the ministry?

And what is the course of training therefor? What lies before you in these ensuing three years? I do not know what you may have in mind.

But you have come to a "theological seminary" for that training. That may indicate what you have in mind. May I hasten to state, however, that the name by which this institution is known is something of a misnomer! Strictly speaking, this is not a "theological seminary." Very little theology is taught here, though I immediately add that what is taught is taught superbly well. This is a school of religion. We seek here religious knowledge.

Presumably you are planning to go out from this school in the course of time to help people live nobler lives, to create new attitudes, develop ideals, and establish conditions in which it will be easier for folks to live happier, friendlier, more satisfying lives. You hope to develop in people a frame of mind by which they may live harmoniously with one another, may seek the highest welfare of all, and destroy those evils which harass and burden folk and thwart them in the full enjoyment of their opportunities. That is religion, not theology.

Religion is attitudes, ideals, conduct, experience, life. It is the endeavor of man to make life yield an existence worthy of his dignity and rights; to make his few brief years on earth most rewarding; to

[1] The Matriculation Address delivered at Crozer Theological Seminary, October 1, 1935.

win the victory over all that is low and mean, crushing and confining, depriving and destroying; it is his escape from depressing burdens, his release from enslaving forces, within and without; that he may transcend all experiences and rise victorious above all circumstances, soul-searing and incomprehensible as they may be. It is his endeavor to establish an harmonious adjustment to the ever-changing order of existence. Religion is this triumphant assertion of the human spirit that will not admit defeat; the adventurous, daring, overcoming way of life.

Theology is the attempt to explain and interpret these experiences in order to aid men in the mastery of them. It seeks, for instance, to discover the origins of and define the reasons for the evils from which we suffer, as also to understand and utilize the powers of good which ever attend us. It thus assumes good spirits and bad spirits; good gods and bad gods. It apportions rewards for the good and determines punishments for the doers of evil. It is the effort of the human mind to make orderly, sane, reasonable, its mass of experiences. It may be right or wrong in its conception of the facts, but the facts abide. So theology changes and is ever changing as new light and knowledge come to us. It is not religion but a body of beliefs that may help us in our religious living. It is not the reality but man's dark groping for reality. It is in this aspect that we give consideration to it. What we seek here is the good life itself that, having found it, we may impart it by some means and in some measure unto others.

Now Christianity is this search for the good life as we believe it was exemplified by Jesus in precept and practice. But that statement brings us at once face to face with two questions: What is Christianity? and Who was Jesus? For that which passes as Christianity varies greatly in point of time and place and race. It changes with the passing centuries if not with the generations. The Christianity of the first century was not that of the second, nor of the tenth nor the nineteenth nor the twentieth. Nor is the Christianity of Europe the Christianity of America. Nor that of North America the Christianity of South America. Moreover, it differs according to groups within the larger, universal body. There are perhaps three main divisions—the Eastern Orthodox, the Roman Catholic and the Protestant. And what a gulf lies between them! What stranger from afar would ever believe that the Pentecostal Brethren, with their expressions of emotional fervor, were of the same religious heritage as the Roman Catholics or the Episcopalians with their subdued order of service and their dignified ritualistic formula?

Yet they are all Christian because they all center, or claim to center, in loyalty to the one leader, Jesus of Nazareth. Those differences are

differences of interpretation of him occurring through the successive ages, seeking through knowledge of him, or faithfulness to him, by obedience to his will, to find that good life, that peace of heart and mind, that sense of divine favor, that consciousness of well-being, which is ever the search of humankind. However these very differences, in the midst of which stands firm this loyalty and allegiance, but glorify Jesus. The question, what is Christianity? leads then directly to this other question, who and what was Jesus?

Here we may say that the effort to answer these two questions is the task this Seminary seeks to undertake. In our catalogue you will find that the curriculum has a threefold division. First: The Christian religion in its historic aspects. Second: The critical interpretation of Christianity. And third: The work of Christianity in the present. The ideal division sought after really is, first, how Christianity has operated historically in the world. Second, a knowledge of the present world order in all its ramifications. And third, the application of Christian principles to this present world.

I

Considering then the first division of our work, there are some courses of instruction which review the philosophy and history of the religions of the ancient world—how religions had developed and the forms they had taken in the ages far gone. Others trace the story of that particular religion or those religions which led to Judaism and the rise of a new movement under the leadership of Jesus of Nazareth. Others present a picture of conditions in Palestine during his time, a critical survey of the man himself—his life and teachings—and how after his death he was reinterpreted in the establishment of Christianity throughout the Græco-Roman World. Still others again seek to discover the manifold forms and terms in which Jesus has been defined as the source of absolute authority and salvation for the entire world during these nineteen hundred years of political, economic and social revolutions and developments.

In such a survey there may be some things said that are strange to you, not to say disturbing. It may be, but it is not necessarily so. At least they should not shock you. No teacher should ever shock his pupils. He who deliberately does so proves himself unworthy of his calling. His task is not to shock the student but to enlarge his mind, open his understanding, lead out his thought and guide it in its further search and quest. Not one of your professors here wishes to shock you. The fact is, if you have the student mind, as we believe you have, you are beyond the " shock " stage.

Some things said, however, may be new and strange. But do not be alarmed. For what this school seeks to do above all else is to get back to the real historic Jesus—just so far as that is possible—back of all the views about Jesus, which have been built up through these intervening centuries, to the man himself. Not that it despises entirely or disregards these views of the centuries, it recognizes their priceless values. But it strives to learn what manner of man he was about whom such views have been taught. So it seeks to clear aside all that the generations of men, friends and foes alike, have said about him that we may come face to face with the man as he actually lived and walked and talked with his fellows in the narrow confines of his homeland. For this institution believes the primary, essential requirement of that man who is going into the Christian ministry, to teach Christianity, is to know what Christianity is, that is, to know what it has become, and in order to know that he must go to the fountain head and know what it was in the heart and mind and person of Jesus of Nazareth. If ever a School of Religion had this historical approach to the facts, the indubitable facts of Christianity, it is Crozer.

Why? What has that one who lived nearly two thousand years ago to say to us of today? He lived in a totally different social order. A little land of rather simple, homogeneous ways. Its world-view was primitive; its economic system immature; its traditions Oriental; its political status, a conquered territory subject to a vast imperial power; its religion dominantly supernaturalism. There is little in that culture and in all those conditions and circumstances that is at all similar to our own. It may be said that Jesus knew nothing of the international, interrelated, complex order prevailing throughout this present-day world. To mention the fact is sufficient for its recognition.

But the greatness of a man, his value to history, is not to be judged on the basis of the character or variety of the conditions with which he had to do but on his attitudes. How he faced the demands of life. What was the spirit he manifested? "What gives a man his place in history is not the number of things he has done but the quality of his response to life." [2] His worth is dependent not so much upon what he has said or even upon what he has accomplished but rather upon the attitude of his mind, the quality of his personality. Cheerful or gloomy? Joyous or fearful? Jubilant or despairing? Adventurous or irresolute? Confident or skeptical? Loyal or faithless? Gracious or selfish? It is the spirit of a man that is of true worth.

[2] F. R. Barry, *The Relevance of Christianity*, p. 80.

It is eminently so of Jesus. We have few of his recorded sayings. What we have are closely related to the actual occasions and specific incidents with which he had to do. He never claimed to be a teacher of morals, setting forth a system of ethics. His task "was to reveal new depths of meaning in moral and spiritual attitudes, to disclose the ultimate quality of spirit" for a good man in relation with his fellows. His was a way of life to be followed under all circumstances and under all experiences that might befall. It is here Jesus is supreme. The Helper, Master, Counsellor, Saviour of men, he points a way of life, an approach to our problems, an attitude of soul that gives the victory which all men seek.

What manner of man then was Jesus? In order to answer that question we must familiarize ourselves with the world order in which he lived. It is vain for us to seek to understand him without understanding his age. Why should we think of Jesus in any other way than of one thoroughly aware of the situations of his own time and place, thoroughly acquainted with the political, economic, scientific, social thought and practice of his people? Did Jesus pass through life—those probable thirty years—sublimely unaware of, wholly unrelated to, the world as though living apart in rarefied atmosphere? Certainly not. Jesus was completely a man of his time, concerned about it, giving his attention to it; his messages dealing with it. His was not an abstract philosophy, a mere elevation of thought, as though emanating from some other realm. He was fashioned and molded, shaped and stamped by the actualities and the complexities, the traditions and customs, the beliefs and doctrines, the hopes and aims of those people of whom he formed a part. And we can understand him only as we understand that milieu of first-century Palestine.

What was that milieu? We remember that only some sixty years before his birth Palestine had become a conquered territory of the Roman Empire, her people subject to that world-wide authority. For long the Jews had believed that they were to have this imperial power, that their sway would be extended over all the earth. They spoke of it as the kingdom of God or the kingdom of heaven. But it was to be a Jewish imperialism. How it was to be achieved they might not know of a certainty other than that God would give it to them, according to his own good time and will. Now they were subject to imperial Rome.

The Jews had been taught to believe that this calamity was due to their own sin. God was punishing them thus for their waywardness. They must therefore discipline themselves and subject themselves in strict obedience to his divine will. The requirements of his law must be rigidly performed. "It is forbidden to have business dealings with Gentiles for three days before their festivals, to lend them anything or to borrow from

them; no money loan may be given to them, or taken from them, and repayment for a debt may neither be made nor taken." "In the land of Israel, no one may let houses to them nor fields." "No one may place animals in inns kept by heathen." "It is forbidden to transact business with those on their way to the heathen market, but permitted with those returning thence."

Thus read the Mishna. And if that law could be perfectly observed for twenty-four hours, then might God fulfil his promise and establish his kingdom, extending the sway of Jewish power over all mankind.

But how could such a law be obeyed? "When Alexander the Great overran Western Asia, numerous Greek settlements were formed in the wake of his Conquest," and Palestine did not escape this Greek colonization. At least ten cities within the land were distinctly Hellenistic, while foreigners in unlimited number had flocked into all the large centers of population bringing with them their customs and languages, their ways of doing business, their peculiar food and clothing, their forms of entertainment and their own religion. Seek as the Jew might to escape all Gentile contacts it was utterly impossible for him to do so. The foreigner was everywhere in the land, discharging affairs of government, carrying on forms of trade, spreading abroad his mores. The orthodox Jew, therefore, conscientiously in the sincerity of his purpose seeking to obey the will of God as decreed in the law, was being ground between the upper and the nether millstones; between the requirements of his religion and those of the harsh facts of life. To live, to carry on the normal activities of life, was to disobey God and to be in constant peril of his wrath.

Is it surprising that at such a time and under such circumstances prophets should arise bringing new interpretations of the kingdom of God for the benefit and welfare of the people? There came John the Baptist crying in the wilderness, "Repent, for the kingdom of heaven is at hand." There was nothing new in that proclamation of the prophet. Many had risen to proclaim the same message. What was new was the character of the heavenly kingdom and the manner of its coming. Many had asserted that it was the duty of the faithful to take up the sword against Rome to aid the Almighty in his purpose. What did John teach? Scant indeed is the record. We do know that he demanded righteousness. Was that for the Jew with the Jew only, or for all men? But perhaps we can read his message in its influence upon his hearers.

The people came to him saying: "John, the exigencies of the time force us into daily contacts with the Gentiles. We cannot escape them and

the Pharisees tell us it is contrary to the will of God; we can expect no mercy from him. What are we to do?"

And John said: Continue in your neighborliness. Be generous to all. "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." And the publicans came, these despised ones, saying: "John, the necessities of life have compelled us to collect taxes from our people for our hated rulers. We know it is breaking the holy law but we must live. What shall we do?"

And John replied, "Continue your business of collecting taxes, but be honest in the performance of it."

So also the soldiers waited upon him, saying, "In order to provide the very means of livelihood for ourselves and our families, we have been compelled to become soldiers in the armies of our conquerors. We know God can never forgive us. We are beyond the pale of his love. But what can we do?"

And the prophet said, "Remain in the armies of your conquerors, faithful soldiers, but be not cruel, unjust, nor use your authority wilfully."

This was revolutionary. It is as though John should say: "All the restrictions regarding relationship with Gentile folk are withdrawn. Live righteously with all. It is God's will." The achievement of John was in helping the people to make harmonious adjustments to the new social order.

Then came Jesus, a disciple of the Baptist, preaching the coming of the kingdom. But he gave it a richer content than did John. Instead of righteousness he spoke of love; that is, friendliness, neighborliness, goodwill, appreciation of human values, a desire for mutual well-being which transcended all racial barriers and distinctions.

His very first sermon defined it. There were "many widows in Israel in the days of Elias . . . but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian." The Gentiles in their need were as surely the recipients of God's tender concern as were the Jews.

Or again, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

Our traditional interpretation of the parable of the Prodigal Son in its individualistic terms, has, I think, failed to grasp the meaning which his hearers well knew Jesus intended by the story. The prodigal son is the Gentile folk returning to the Father's house, evidenced by their prosperity, well-being and worldly favors. The elder son is the Jewish people,

jealous, provoked, angered by this manifestation of divine favor toward the despised, outcast foreigners.

That is, Jesus' message grew out of the actual human situation in which he moved and concerned itself directly with it. If he was at all a man of average intelligence, observance and appreciation he must have been keenly aware of the intimate, complex, interracial, physical contacts necessitated by the interrelationships contingent upon the activities of daily living and the emotions, not to say passions, on the part of some that lay just beneath the surface.

Palestine was flooded with a host of foreigners. Merchants from all corners of the earth met with their wares in the market-places; they bought and sold; they exchanged news items from the far-distant lands of the Empire; they carried on their own forms of trade; they wrought at their own type of handicraft; they followed the course of their own customs; they established their own systems of religious worship. Jews returning from the scattered cities of the Hellenistic world had their own synagogues and brought home with them an appreciation of Gentile folk. The common language of the Greeks united them. There was a mingling and mixing, a meeting and mating among all races of mankind under the benevolent sway of the Roman peace.

Jesus felt that something new, glorious, divine, was taking place in the relationships of the people—in that interwoven racial society of Palestine. Not that there was complete contentment and satisfaction. Not but what great evils were suffered. There was cruel want; excessive taxation; extremes of wealth and poverty—the Roman millionaires amid the palm-groves of Tiberias and the poor in the huts of Capernaum. The clash of Hebrew traditions with Hellenistic methods and manners. Bitterness on the part of leaders in opposition to Rome. Plots fomenting and striking against her authority. All this was true.

But the common people were working out harmonious adjustments. As is usually the case in history, it was a minority party who, for particular purposes, stirred up discontent. This time it was the Pharisees, or sects thereof, who in their religious zeal believed it was God's will that Rome should be overthrown. Certainly not all the Jews favored aggressive opposition to the alien. They enjoyed many benefits by virtue of the mingling of cultures and the security of government. "Artisans, shopkeepers, merchants, bankers, citizens in general saw no advantage to be gained from plunging the country into a new war." [3] At least this was true in the case of the disastrous revolt of 66 A. D., some thirty years after the death of Jesus. As a matter of historic fact we know that the

[3] Shirley Jackson Case, *Jesus: A New Biography*, p. 134.

citizens of the great commercial city of Sepphoris and those of many neighboring villages—of which Nazareth was one—boldly refused to participate in the struggle. Sepphoris was only one hour's walk northward from Nazareth. Japha was a large village a half-hour's walk to the south. All the cities of Galilee with which Jesus must have been familiar were centers of this cosmopolitan type.

Such an attitude does not mean that the Jews in this region had given up their hope for the fulfilment of the divine promises. It simply means that they did not believe in war to obtain them. They desired to live in peace with their Gentile neighbors. Even three hundred years earlier, Alexander the Great had taught the world "not to join in hating but to join in loving." Jesus seems to have been aware of that spirit in his own day. In a situation that to others was but chaos and turmoil he saw a new order, finer, nobler, kindlier, being born. The uncertainties and disturbances of the time were but the birth-throes of a richer, more equitable life among men. Old occasions of fear, dread, hatreds, animosities were being swept away. His religion was the effort to promote the happy relationships of that new social order by pronouncing God's blessing upon it. He saw the whole trend of history moving toward that purpose. He rejoiced in it. He was thrilled by it. He responded to it. It was for him a sign of the coming kingdom, a proof of its imminence. God was bringing things to pass. Not the kingdom in which the Jew would be dominant but a kingdom of humanity, in which human values would be supreme. The goodness, the fineness of the actual social order was symbolic of the benign rule of the heavenly Father. All things come to pass, have their existence, in his will and by his decree. Every evidence of that goodwill among the various races made the heart of Jesus jubilant with ecstasy. "The reign of God is now in your midst," he declared. He could not understand why others could not see it as did he. The spiritual dulness and uncomprehensiveness of some of the leaders of his day filled him with annoyance. "When it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather today; for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times? . ." And note the sharp sting of rebuke and prophecy, "there shall no sign be given unto you, but the sign of the prophet Jonas."

What was the sign of Jonah? Punishment for the lack of a humanitarian spirit, a generous appreciation of the human qualities and needs of people though of other races.

This is not to say that Jesus thought the kingdom of heaven was to be established by the activities of men. Nor that the peace, orderliness

and measure of welfare enjoyed by the majority of people in the Roman Empire constituted the kingdom. It is merely to say that the actual fact of Palestinian society created in Jesus a spiritual discernment of the qualities of the coming kingdom. Its constitution required not the dominance of any race, but rather the recognition of the equality, merits and needs of all as human beings. There was to be no revolt against Rome. The outward political form was of no concern. Whether Jerusalem or Rome was politically supreme mattered little. It was the inner spiritual attitude that was of consequence. Anyway God had given Rome her power. In his own good time he would consummate the kingdom. Its coming would be sudden, catastrophic, apocalyptic, but its quality would be that already evident in the friendliness, neighborliness, generosity of good men. To enter that kingdom, men must have this spirit. To be possessed of it, and to enter the kingdom was to be saved. He that had not that spirit would be damned, burned with unquenchable fire. Jesus believed in a righteous universe—nay, he believed in a righteous God whom he called Father. Nor does this estimate of Jesus in any way minimize or explain him. Jesus is beyond explanation. There were thousands of young Jewish men in Palestine in his day. However they may have felt about these social situations, this one Man of Nazareth alone spoke and lived in the firm assurance of his conviction. He believed that he should live as though the kingdom were already in existence. That is to say, he believed that men ought now to live as they would live in the kingdom when it was established by God. As the kingdom transcended all distinctions, so must good men in the present order. Friendliness, appreciation, recognition of common virtues in spite of differences of heritage, color and speech was for him the way of life.

But the leaders of the people, patriotic nationalists, conscientiously and sincerely believed that the salvation of the world, according to the holy will of God, required the dominance of the authority and religion of the Jews. The issue was clear-cut. Jesus was saying that human desires, ways of life, enjoyment of opportunities, attainment of privileges are to be sought and established. The leaders declared that traditions, customs, age-old practices, institutional security, national ambition and preferment were the things to be advanced. Under the circumstances—the new, radical, unprecedented association of races in clash with the customs and ideas of the reactionaries—death was inevitable. For Jesus could do no other. In himself, living and dying, he would reveal the will and way of the Father. " God was in Christ, reconciling the world unto himself."

What in all this is peculiar to Jesus? What quality is his alone? And the answer is, his spirit, his attitude, his outlook upon life, his stand-

ard of values. Not so much what he accomplished, nor how, but why he accomplished it. "The distinctive mark of Jesus," says Shailer Mathews, "is not his method but his motive." [4] Or as F. R. Barry of Oxford puts it: "What is eternal and universal" in the answers of Jesus to life's questions, is "the spirit which lives in them." They "portray for us His disclosures of the meaning of goodness itself" and his final authority for us is embraced "not in His acts and His experience but in the supreme quality of His will." [5]

Or if I may quote from Dean Shirley Jackson Case: [6] The significance of Jesus "for many moderns will be the fact that his religious life reveals the secret of transforming the ideal into the real." "True, Jesus was not the first to admire virtue nor the first to preach righteousness. Before his day the marble statue of goodness had been unveiled and its graceful proportions admired; but he succeeded as other artists had not in putting a throbbing heart within that marble breast, thus infusing it with the warmth of real life. He gave a personal demonstration of the possibilities of noble attainment by showing that trustful fellowship with the Father enabled one to live the life of personal purity, to maintain the optimistic spirit, to cherish the attitude of brotherly kindness and social service."

To analyze these statements a little further is to find that the distinctive qualities of Jesus were, first, his conception of the supreme worth of human personality; second, his belief in a Power at the heart of the universe that was and is ever seeking the enlargement and enrichment of human values; third, his conviction of the necessity of the dedication and consecration of himself and all righteous men in complete loyalty to the purpose of that Power in the enrichment of personality.

Consider his high conception of human dignity. Dr. T. R. Glover says: [7] "He stands alone among the great figures of the past in his belief in men. . . He stands nearer to common men and is in deeper sympathy with them, and rates their power to absorb and understand and handle the profoundest ideas higher than any administrator, reformer or archbishop has ever dared to put it. . . This followed from his belief in men. . ."

Surely this attitude is revealed in his portrayal of the kingdom. Racial qualities alone did not suffice. It was heart qualities, high virtues of nobility, appreciation and genuine consideration that characterized that

[4] Shailer Mathews, *Creative Christianity*, p. 24.
[5] F. R. Barry, *The Relevance of Christianity*, p. 76ff.
[6] Shirley Jackson Case, *The Historicity of Jesus*, p. 336ff.
[7] T. R. Glover, *The Ancient World*, p. 340.

new order. This spirit of Jesus is also discovered in his approach to personal problems; his tenderness to the poor and outcasts; his fairness but firmness with wrong-doers, as the woman at the well of Sychar and Zacchæus the publican; his stern rebuke to the man who would make him judge over the division of the inheritance with his brother—justice without a changed heart and outlook upon life was of no consequence. Above all, we learn of Jesus' estimate of men in his declaration that institutions possess sacredness by virtue of the sacredness of personality which they serve—"The Sabbath was made for man."

Now, what came to be Christianity was this spirit of Jesus incarnated in that age—or what his disciples believed was his spirit. Jesus evidently thought that God would bring in his kingdom miraculously, as we have said. That seemingly was his conviction and he had sufficient faith to leave the consummation in the Father's keeping. But what he thought, that is, his philosophy or theology, and how he lived, the example he set, are two different things. His way of life was a refreshing, inspiring, gladdening force for the people in their perplexities. It transformed and revitalized them, confirming them in the still promptings of their own hearts. Jesus wrought more fully, perhaps, than he knew. Waiting for God by catastrophic interference to establish the kingdom of goodwill, in reality by living it himself and challenging others to do likewise, he created a new ideal and motive in the hearts of men which expanded into a new practice in society. He actually set in motion creative forces in the entire sphere of human relationships.

This approach to the historic Jesus and an understanding of his mind, with its interpretation throughout the centuries, is what Crozer first of all seeks to give her students who are entering the ministry of Christian service.

II

The second phase of the teaching mission of this Seminary, as Crozer herself conceives it, is to help prospective ministers to acquire an understanding of their own age, its vast complexities and their genesis. It is very trite to say that we are living today not in an isolated nation but in a world neighborhood, and occurrences in far-distant, unknown sections have their most momentous effects upon us. Twenty-one years ago a pistol fired by a crazed youth, in a nation scarce known to us of America, set the whole world on fire and we are still toiling and moiling in the ruins of it. Lands which hitherto were spoken of with reverence because of their spiritual gifts to mankind have become today sources of economic disturbances. Palestine, under British mandate having developed her

vineyards and orange- and lemon-groves, now ships annually from her ports millions of crates of fruit, whereas ten years ago there was little or no export. One land bearing that blessed name, Mesopotamia, has by Western scientific methods brought thousands of acres under wheat cultivation, and the vast harvests of the American continent are all but profitless. A little island in the distant Pacific, having mastered Western industrial systems, has flooded the markets of the world with her efficient products, and employment in tariff-protected America receives a staggering blow.

The minister of today of course must know something of these sensitive political and economic bonds which bind the peoples of the earth into one common bundle of life. How can the kingdom of God be established in such a world? Here indeed are the breeding-grounds of war. But such a knowledge will enable the minister to bring to poor, distressed folk a clear, intelligent, saving understanding of the causes of some of the evils from which they suffer, and thereby give them a more sane and hopeful sense of the task set before Christianity.

Again the minister must be familiar with the findings of natural and commercial science, the ways of thinking and of doing on the part of the great body of people today. He must recognize that emancipation, that consciousness of independence, that feeling of self-sufficiency of modern man and woman bred by the elimination of fear and dread of the natural and supernatural through the mastery of the knowledge of the laws of the external order. He must be conversant with the historical developments of social institutions in this land and others; the change from rural to a dominant urban civilization; the vast revolutions in the industrial order; the significant alterations in the financial structure; the rise of the huge credit systems. Especially must he be informed upon the conclusions of the social sciences—sociology, economics, political economy, psychology, psychiatry—that he may have some conception of all those mysterious forces which so potently though unconsciously shape and fashion, establish or destroy human personality, and that he may also understand the indifferent attitude of the young, particularly perhaps, toward the older theology of the church.

It is scarcely necessary to know the meaning of the Athanasian Creed —no one ever did know, perchance. Happily there is no longer any great controversy concerning the five points of Calvinism. I doubt if any one here knows or cares whether he himself is an Arminian or a Calvinist. We no longer burn one another at the stake over the question of pre-millennialism or post-millennialism. No, the conflict today is not between theological systems but "between religion and atheism, religious liberty and a totalitarian state, individualism and communism" of some sort.

The question with which the church is face to face today, and the answer to which it must not shirk, is "whether human personality or impersonal machines are to be the goal of social organization." Always, fundamentally, the conflict is between economics and religion—that is, between mere living and a way of living. At its acutest it is a conflict between nationalism and religion—that is, between economic security and safety grounded in law and enforced by war, and a way of adventurous living in the spirit of well-being for the race, the right of all to enjoy their opportunities. One, in its sense of security, is the way of destruction. The other, in its insecurity, is life. Consequently, this Seminary, as well as providing what may be termed the traditional courses in ministerial education, also makes it possible for its students to obtain instruction in the fields of economics, political economy, sociology and all the related social sciences.

It was said of old, "Know thyself." Heed that well. But you must know also this present world order in which you live, for men with whom you have to deal cannot be separated from the world situations with which they have to do. Sympathy will be born of that. Learn of the hard, compelling influences that divide the loyalties of men; those conflicting alliances of church, politics, business, social club, and home which demand his moral and financial support, his valuable time and energy. Know something of all the unseen forces that operate in the affairs of today's business: the keenness of competition; the swift change of customs and of public demands; the growth of centralization; the blind, impersonal ruthlessness of a system, for which no one is responsible, which today elevates a man to the eminence of great wealth and tomorrow casts him down to the depths of poverty, and which, creating a standard of living, drives men to madness and the desperation of suicide in their effort to maintain it.

Know also those subtle and disturbing influences calculated to affect our personal and social standards of living. Think of the newspapers and magazines and radio which apprise us daily of our needs and make us so acutely aware of our destitution and outmodishness, which, as it were, keep driving in upon our consciousness how utterly devoid we are of life's necessities. What exquisite joys one is missing by not having a sports model sedan that whirls over hill and dale at seventy or eighty miles per hour, to be met at the lodge in the mountains by a liveried footman and a Great Dane regally standing sentinel! What a barren existence if one has not a telephone on each floor, a radio in every room, every conceivable electric device in the tiled kitchen, and a separate bathroom for every member of the family! What a dull, empty, worthless, pitiful thing life is, if the husband has to delay his shaving one minute in the

morning while his wife adds one more touch of powder or cream to her fading complexion! How can you play tennis unless you appear on the courts dressed in the ultra-fashionable garb affected by the champion of today! How can you possibly go bathing or swimming unless in the most daringly scant attire of the hour! Why go on living as a young woman, unless you can rise at noon ready for a spin to the country club, a light repast with wine, a rush to the show, a dance, midnight dinner; fly to the shore next day, or off to the races with the one and only, slick and sleek, grinning idiot by your side—and of course, the essential "pick me up."

It may seem foolish to speak of these things, yet a moment's thought convinces us that these are the things and these the ways of life which are continually, steadily, subtly being forced in upon our consciousness as the only worth-while things. Not to be able to enjoy them is to suffer a barren existence. Not to be able to provide them is a certain sign of inefficiency and incapacity.

Perhaps as never before in the history of mankind have *things* been accorded so prominent and significant a part in the making and shaping of life. There is a danger lest people no longer create for themselves the ways of life any more than they create for themselves the necessities of life. All these are in too great a measure created, manufactured for them. And naturally, inevitably as always, the young people are most susceptible to this philosophy and practice.

It is frankly admitted that there is little to be gained in crying out against such a scheme of things. These developments are inevitable. The course of the world order cannot well be blocked. Scientific advance will be made and must be made. We need the emancipation which the scientific conquest of material things can give us. But we need something else much more. We need to know that of greater value than things is personality, the spirit, the soul of folks. We must learn in the possession of things, even in their abundance, how not to be mastered by them but to bring them into subjection and service to us that they may contribute to our highest moral and spiritual welfare. For it is still true as of old that "life consisteth not in the abundance of things possessed."

III

The third service the Seminary seeks to render to its students is to aid them to apply this spirit of Jesus to the situations, needs and problems of this present day. We do not have Jesus' problems. We shall not have his peculiar experiences, nor be confronted with the social needs so pressing in the Holy Land nineteen centuries ago. But the solution of our difficulties, the dissolving of all the confusing perplexities of our time; the

healing of our wounds will be by the same gracious spirit that encouraged, inspired and transformed the lives of that far-away day and which has cast its benevolent influence upon all the ages since.

We need a reemergence of his attitude—his spiritual interpretation of life, his insistence upon human values as being of supreme consequence, his judgment upon policies, enterprises, achievements on the basis of their effects upon the souls of men. Christianity is not a body of doctrine, it is the exaltation of human personality. This is the genius of preaching, its philosophy and its purpose throughout Christian history—the dignity of man, his illimitable potentialities and the establishment of those possibilities, within himself and within society.

Man gives all else its meaning, worth, significance, content. All things—nature, institutions, laws, social order, customs, conventions, manners—find their worth as they minister unto his emancipation, enrichment and well-being. He creates and destroys, makes sublime or base, exalts or degrades, purifies or desecrates, glorifies or ignobles. He is the great determinator. Is the Bible holy—this book from which your texts are taken—the Sacred Scriptures? It is, because man is holy. Is Sunday, the Christian Sabbath, a holy day? It is, because it has been consecrated to the spiritual necessities of man. Is the church holy—the building within which so much of your activity centers? It is, because it has been dedicated to the nurture of the human spirit. Man is sacred—for his sake all forms, institutions, traditional methods, laws, constitutions may have to change. The law of God is human well-being.

In the light of such convictions profit motives must be subjected to moral and ethical considerations. Economic systems must give place to human rights.

Men must not be thrown upon the scrap-heap at the age of forty, like old iron rusted out. Industries that find their source of gain in the prostitution of the natural and legitimate desire for pleasure and recreation must be condemned. Natural resources, beautiful lakes, river-banks, wooded hills, must not be stolen from the people by commercially-minded corporations. Races must learn to appreciate one another's culture, gifts and contributions; nations must dwell together in a united world as do respectable and friendly neighbors. War must be seen as the outgrown method of the world to settle disputes, the most destructive force of civilization and of personality the world can know.

This is the task of the minister—to exalt personality and subject all else to its advancement. And as he follows that high ideal he will find not only that it is the purposive will of God, but that the eternal power of goodness is striving with him toward its confident achievement. Our

fathers were wont to say that "the stars in their courses work with him." It is even so. In the brief hour of one man's labor, faithfulness may seem foolishness, integrity of no avail:

> "Right forever on the scaffold.
> Wrong forever on the throne."

But it is not true. Onward move the ethical and moral concepts and practices of mankind. Read history for the record. The ascent of man's humanitarianism may be steep and tortuous but progress has been made. Sport, once an exhibition of brute strength and refined cruelty, has become a competition of skill and an emulation of achievement. The criminal, once tortured for the delight of spectators, has become the subject of scientific social and medical care. The dungeon with its bars and chains has become a palace in comparison. The madhouse of a generation ago has become the kindly hospital for the mentally ill. The economic order has advanced from serfdom, feudalism, chattel slavery, wageless toil to the open shop, an eight-hour working-day, the minimum wage, though much remains to be accomplished. War, once the sport of kings, the unquestioned right and method of governments to gain their ends and defend their dignity, must now be apologized for and await the consent of a concert of nations. The theologian no longer cuts off the ears, slits the tongue or burns at the stake his conquered foe—whatever may be his real feeling in the matter. Human nature can be changed and is being changed.

Much progress yet remains to be made, but the minister need not lose his confidence nor his youthful faith. His is the sphere of the prophet. No matter how dark and forbidding his Isle of Patmos, he yet may see the holy city coming down from God out of heaven. Still, and again, the kingdom is at hand; yea, it is in your very midst, it is within you. Believe it; rejoice in it; exult with the gladness of it; throb with the joy of it. The kingdom of heaven is at hand; the age of righteousness; of constantly expanding good-will; the fellowship of races; the sacredness of man.

That is not to say that all evil will be done away; that there will be no more tragedies; no heroic, purposeful suffering. That in itself would be tragic. Men in high adventure will still dare glorious things of the spirit. The coming of the kingdom does not mean a state of moral lassitude. It does mean a recognition of human worth, a vision of completer, nobler living and the undaunted endeavor of resolute faith that human nature can be transformed and all human relationships enriched.

There may be those who do not believe it. *But you live as though it were true.* It may mean the cross. But, it is your goodness that will

beget goodness—that will create the desire for goodness in the hearts of the people and prove it possible. Says Dean Shailer Mathews, "It's not Christianity we need, but Christians." And in the same connection, Dean Case writes: "The power of Christianity is in its life, the lives of believers lived in likeness to and under the inspiration of the life of Jesus." The most estimable appraisal to be desired by any minister is that accorded his Master, "He went about doing good."

This Seminary, therefore, is not interested in theology, creeds, doctrines, confessions of faith, as such. Nor is it concerned with establishing a certain position relative to theories of the Bible or biblical interpretation. But it is interested in people, how they have lived, how they have found a worthier way of living, and how they may still find it.

This Seminary is dedicated to the conviction that that way of life, the only worthy way, is the Way of Jesus.

GENERAL BAPTISTS IN CAROLINA AND VIRGINIA

W. T. WHITLEY, LL. D.

Honorary Secretary, The Baptist Historical Society, London, England

Charles II granted a large territory south of Virginia to the Earl of Clarendon, the Duke of Albemarle and six others. John Locke and Lord Ashley drew up in 1669 the Fundamental Constitutions, which assured religious liberty. Within thirteen years a town grew up between the Ashley and Cooper rivers, named Charleston. And here a Baptist church was constituted.

The fortunes of Baptists in the South have been somewhat obscured, for three reasons. Early Baptist historians lived in New England, and had no direct knowledge; in a few details they were misled. The Revolutionary War had altered all conditions, and attention was given rather to the expansion westward. The prevalent type of doctrine was Calvinist, and so far as differences seemed important, it was between the Regulars and the Separates; that the pioneers were not Calvinist at all but Arminian or General, seemed a regrettable fact to be apologized for, with slurring of details.

Of late a new school has arisen, which believes in ascertaining facts and publishing them. Some of these are here cited, and are matched with similar results from enquiry in England. The result is to give a picture, slight indeed, but independent of provincial boundaries, which may show the great services rendered in the South by those English Baptists who inherited the belief that the good news was meant for all men, red and white, irrespective of "election"; and who as a consequence preached for conversion, to sinners and to heathen.

So strongly did they believe this, that their organization provided for an officer, commissioned by an Association of Churches, for the express purpose of breaking new ground with missionary preaching, forming and superintending new churches. This officer was named a "Messenger", a title adopted from II Corinthians 8: 23, where Paul commends the messengers of the churches gathering contributions for the poor elsewhere.

I. Ashley and Cooper Rivers

The first settlers included three Baptists: Paul Grimball, Lady Axtell whose husband had been executed for his share in the execution of Charles I, and her daughter married to Joseph Blake. This man was

nephew of the admiral, and was of great value in accommodating the Fundamental Constitutions of Locke to the actual conditions of life; he was twice governor, ending in 1700.

Many of the settlers came from Somerset. A second band arrived after a trial settlement in Maine; this included William Screven, whose father of the same name had signed, in 1656, the Somerset Confession of Faith. They therefore named their plantation Somerton, after a royal manor in that county. Worship, however, was in Charleston itself, first at the house of William Chapman on King Street. Then William Elliott gave land on Church Street, where during 1699 a brick church and a parsonage were built. The name of one other pioneer is known, Daniel Dingley, who came with some experience at Newport and at Boston.

They naturally looked to the home country for Elders to guide their church. And so the General Association of General Baptists, who met in June 1702, at the White's Alley Church in London passed the following resolution:

" Whereas our Brethren of the Baptist perswation and of the Generall Faith who have their aboad in Caralina have desierd us to Supply them with a Ministry or with books, we being not able at present to doe the former haue collected ye Sum of Seven pounds twelve Shillings wch wth wt can be farther obtain'd we haue put into the hands of our Bror S Keeling to Supply ym wth ye latter & yt ye sd Bror Keeling doe wright a letter to them in the name of this Assembly ".

There the matter rested for twelve years, English Baptists having to fear constant encroachments during the reign of Queen Anne. Screven continued his work unaided, but would not limit his efforts to his compatriots. He moved to where Georgetown now stands, and began missionary work among the natives, which he continued till his death in 1713 at the age of 84. Thomas White, of whom we shall hear presently, just lived to land. And another pastor, Sanborn, left no mark, dying about 1718.

About 1719 a fresh element was introduced by William Peart, who has hitherto not been identified by American historians. Now a man of that name, a clothier, had done excellent work in Worcestershire, perhaps at Pershore, certainly as pastor of the church at Bromsgrove, which began its minutes under his auspices, and entered on a vigorous career of extension. He ended his work there by 1719, and the church has no record why. As William Peart of Carolina was a man of similar energy, and Calvinistic traits at once appear, we may surely say that it is the same man.

He married the widow of Paul Grimball, a member of the Council. Within ten years meeting-houses were built on the Ashley river above

Charleston, on Stono, sixteen miles away to the south-west, and further afield on Edisto island. Peart was followed by Thomas Simmonds, an Englishman from Pennsylvania, who could not hold together all the band. The General Baptists appealed to England, where the Ingrams were a strong family; Benjamin was Elder of Horsleydown in Southwark, Robert was a member at Webstone in Sussex. No application was laid officially before the Assembly, but the cessation of Robert's attendance coincides with the arrival of an Ingram to be Elder at Stono. There was another family, the Chandlers, known from 1654, which had given an Elder to Covent Garden in 1692. About 1733 Isaac Chanler emigrated and took up work on the Ashley river. And on Edisto island the leader was Tilly, whose origin has not been traced. Legal troubles arose between the General Baptists and the Particulars as to the property in Charleston, and the civil court awarded the meeting-house to the former, the parsonage to the latter.

The General Baptists appealed again to the Assembly in England, which in 1739 "agreed that Mr. Haywood be ordained by the Messengers of this Assembly to go and preach the Gospel in South Carolina in the Capacity of a Messenger."

To the same Assembly in 1756 came "a Letter from Charles Town South Carolina requesting a Learned and pious Minister might be sent to them for whose support abt. £70 a Year is appropriated." Two years later, Grantham Killingworth of Norwich reported "that he had Apply'd to Brother Danil Wheeler, who had Accepted the Invitation and he had Rec'd Information that our said Bror Danl. Wheeler was safely Arrived amongst our Brethren there." Wheeler wrote regularly for five years, reporting his settlement at Stono; and in 1772 another application came through Norwich for another "suitable Person to settle at Charles Town, South Carolina, as a Minister." As a result, next year "Mr. Lowdell reported that Mr. Phil. Dobel was gone to Charles Town South Carolina." He went from Ditchling in Sussex, where was a strong General Baptist Church.

This group all lay near Charleston. An account of the European settlements as late as 1761 declared that most of the land was entirely untilled, consisting of swamps of black fat earth, immense forests of oaks and pines, with luxuriant glades here and there, overrun with flowering shrubs and plants the most beautiful. The same was still true 150 years later in the tide-water districts. And unfortunately the early settlers were loath to quit the estuaries and to encounter the many tribes of natives, tall, strong, fierce and warlike.

II. Albemarle Sound and James River

A second plantation, however, was made far to the north, off Albemarle Sound, on the Perquimans river. As Dr. John Hamersley figures in county records from 1718 onwards, we may reasonably connect these settlers with the Hamersley General Baptists of England.

On 1 January 1651/2 a letter was sent to Cromwell from an Association of General Baptists, whose churches were at Bitteswell, Bridgnorth, Burton-on-Trent, Leicester, Lichfield, Monntsorrel, Parwick, Ravensthorpe, Shugborough, Stafford, Theddingworth and Walsall. It was signed also by Thomas Hamersley of " Berryhill," which hamlet is not yet identified; but the area is evident. On 15 March, 1660, the Brief Confession which was long treated as standard, was signed by John Hammersley; and in January 1661 he joined in a Humble Representation to the king that Baptists had nothing to do with the Fifth-Monarchy insurrection of Venner. After that, no Hammersley was prominent in Baptist circles, though the family was known at Nantwich in 1837. The inference is that during the persecution period, 1663-1687, some Midland General Baptists, including Doctor John Hammersley, emigrated to the northern edge of Carolina.

Whether the appeal to the Assembly in 1702 came from the Perquimans group or the Charleston group does not appear. Internal troubles in the Assembly concentrated attention on English affairs until 1714, when a split had occurred, and we have the minutes only of the minority which did not include the midlanders.

On 19 May it was agreed to send a letter to several churches in the several counties " to Stir them Up for Some Assistance for Robt. Norden and Thoms. White who are Appointed and Approved by this Assembly to go to Virginia to propogate the Gospell of truth."

It seems therefore that from the group of General Baptists on the Perquimans river, some had gone sixty miles north to the James river in the older colony of Virginia. This was not on the same liberal basis as Carolina, but was aristocratic, royalist. The older towns of Henrico and Jamestown on the north side of the river were now outclassed by Williamsburg: here James Blair acted as commissary for the bishop of London, and built up the Episcopal Church. There were now 50,000 white settlers, with 20,000 negro slaves. The conditions on the great plantations are vividly sketched by Defoe in his history of Colonel Jack. But the Baptists were rather of the small farmer class, whose economic condition was anything but desirable. And the Virginia Assembly had passed an act in 1661-2: " Whereas, many schismatical persons, out of their aversion to

the orthodox established religion, or out of the new-fangled conceits of their own heretical inventions, refuse to have their children baptized, Be it therefore Enacted, That all persons that in contempt of the divine sacrament of baptism, shall refuse when they may carry their child to a lawful minister in that county, to have them baptized, shall be amerced two thousand pounds of tobacco, half to the informer, half to the public."

It took some time, even at Williamsburg, to convince the authorities that the English Act of Toleration extended to the colonies. And we note that only about 1714 did the Baptists of Virginia appeal for help from England.

The Assembly responded well and quickly. Thomas White was of a family in good standing for a score of years. He himself belonged to the ancient church of Bradburn and Sevenoaks. He seems to have gone to Screven's church in Carolina, and to have died almost at once; so everything devolved on his colleague.

Robert Norden appeared first at Assembly in 1704 as Elder of the church at Warbleton in Sussex; there he met Samuel Keeling of White's Alley who had responded to the request from Carolina two years earlier. Norden was invited at the Assembly to "accept and take upon him the Office of a Messenger." He hesitated, but the invitation was pressed seven years later, and the Kent Association was commissioned to ordain him if he accepted. Now the Virginia application attracted him; he was ordained as Messenger to this sphere, and was asked to start "with all Conveniant Speed." A circular was printed by a new and energetic Scribe and sent "Down the Respective Churches & press a Spedy Return of the Money on the Virginia Acct."

Since the publication in England of these minutes an American has been exploring the Order Book of Prince George County, and kindred early official records. Mr. Clarence H. Urner has published the following facts in the *Virginia Magazine of History & Biography* for April 1933:—

1715, June 14. "Robert Norden an Annabaptist preacher appears in Court and takes the Oaths and Subscribes the Declarations mentioned in the Act of Parliament of the 1st of William & Mary & Entitled an Act for Exempting their Majestys Protest Subjects Dissenting from the Church of England from the penaltys of Certain Laws. Ordered the sd Declarations be recorded."

"I Robert Norden do Sincerely promise and Solemnly Declare before God and the World that I will be true and faithfull to his Majesty King George, and I do Solemnly promise and Declare that I do from my heart abhor, detest and renounce, as Impious and Hereticall that Damnable Doc-

trine and Position that Princes Excommunicated or Deprived by the Pope or any Authority of the See of Rome may be Deposed or Murthered by their Subjects or any other whatsoever, and I do Declare that no foreign Prince, Person, Prelate, State Superiority, Preheminence or Authority, Ecclesiastical or Sprittual within this Realm (sic) Robert Norden."

"I, Robert Norden Profess faith in God the Father and in Jesus Christ his Eternall Sonn the true God and in the Holy Spiritt, One God Blessed for ever more, and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration. Robert Norden."

"Matthew Markes having petitioned this court that his house be entered a publick meeting house for those persons called Annabaptists, its Ordered the same be done accordingly."

1715, July 12. "On Motion of Nicholas Robertson its Ordered that his house be recorded a public meeting house for the Sext of Annabaptists."

1719, October 13. "I give and bequeath to Edward Marks, the son of Edward Marks, t(w)o hundred acres of land more or Less, joining to Wards Creek, to him and his heirs Lawfully begotten to be by him enjoyed at the age of One and twenty years, he not prohibiting the meetings there settled. . . . I give to my daughter t(w)o beds in the fire room, one for her forth with, and the other to remain for the use of Robert Norden the time of his tarrying in Virginia. . . 'tis my Will Robert Norden have the plantation I Live in, till Edward Marks comes of age, with the land belonging to it." [Will of Matthew Marks, made August 15, 1719.]

Marks had not left any trace in English Baptist circles. Norden was supported also by John Hamersley, who figures in the Order Book a score of times 1718-1720. He won several law-suits, witnessed wills, gave security for executors and administrators, was appointed referee. And when Charles Noden [Norden?] of Martin Brandon parish made his will on 11 April, 1724, he desired "that if any medicines should come into me in next years shipping that Doctor Hamersley may have all the Physicall part."

That year Robert Norden reported to the Assembly in England, apparently asking for a helper. No action was taken at once, but next year the Assembly agreed to send for him "Home from Virginia if he be Disposed to Return," and gave power to two men to act, calling for such assistance as should prove needful.

Norden, however, was about to go to his permanent home. On 7 October 1726 an inventory and appraisement was made of the Estate of

Robert Norden, Dec'd. On the economic side it is a valuable record how a small farmer then lived—

To 7 Sides of Tanned Leather 33/; To a parcell of Books at 33/	3	06	00
To a parcell of undrest Deer Skins & 1 old chest	0	13	00
To 23½ lb. of Deer Skins drest at 2/pd 47/ To 2 old Cows and Calves 40/	4	07	00
To 4 Joiners Saws &c old planes and old Lumber	1	12	00
To 1 pair Small Stillyards and two powdering Tubbs	0	11	00
To 5 Small Casks at 7/6; To a Bell mettle Mortar and pestle at 5/–	0	12	06
To 3 Juggs at 6/– To 1 Mugg and six glass Bottles at 2/6	0	08	06
To 1 warming pan and some old Lumber at	0	08	00
To 2 old Drawing Knives, a hard saw, an old Slice and Grid iron	0	03	00
To 1 old Scithe a Sledge and hammer	0	02	06
To 1 Bed pan and a Bason, 1 old fflagon and pepper box	0	03	00
To 1 old pot and potrack 12/6. To a Linnon Spinning wheel at 5/1 (sic in print)	0	17	06
To 2 old Bellmettle Skillets at 5/– (sic in print) To 2 old Pails at 3/–	0	08	00
To an old Copper at 45/–; To a small Grindstone, and old rope & a pairier 1/–	2	06	00
To an old Table at 1/– To an old Coat and Skirt and an Iron hook. 6/6	0	07	06
To six Barrells, 1 Bushell of Indian Corn at 8/– & Barrell	2	09	07
To an old couch at 5/–. To 3 pr Small Breeches at 3/6d & pair 10/6 (sic)	0	15	16
To a Halt at 4/6; To 15 Shillings received	0	19	06
	20	10	00

Richard Jones, Admr.

On April 30, 1727, the church ordained Richard Jones their Elder, who continued to be their minister at least till John Hamersley wrote on 28 January 1742 to Elder John Eyers of Newport, Rhode Island. The church then had about forty members. Who was Richard Jones?

The General Baptists of Coventry had a member Hugh Evans, who in the Civil Wars returned home to Llanhir in Radnor. As a result, there was a flourishing G. B. group spread all over the county, meeting in several private farm-houses, as at Garth, Rock, Dolau, Nantmel. In the later Stuart troubles, many Welsh emigrated, and founded Baptist churches at Welsh Tract, then at Welsh Neck, and elsewhere. Most of these were indeed Calvinist, but those from Radnorshire were General Baptists. Joshua Thomas notes that in 1683 or 1684 some of them went to Pennsylvania, and in January 1687/8 formed the first Baptist church in that province, with Mr. Samuel Jones soon as minister. In 1701 they were at Pennepeck, and a second church had begun at Welsh Tract, with Thomas Griffiths as pastor; they were reinforced that year by sixteen more families, this time from Pembroke. Again in 1710 Benjamin Griffiths took out several Baptists from the borders of Radnor and Mont-

gomery, Joseph Eaton being a Radnor minister. Such emigrations were almost annual. We therefore suggest that the MS. materials of Morgan Edwards be scrutinized; and we expect that Richard Jones was a General Baptist from the General Baptists of Radnorshire.

In 1729, Paul Palmer appears at Perquimans in North Carolina. The latest Baptist historian of the South thinks that he came direct from England. There was a Palmer family of General Baptists on the borders of Surrey and Sussex, known from 1660 to 1790. And as Norden's death was reported, it seems very likely that Paul went to take up the work. There is a gap in the Assembly records from 1728 to 1731, so that we cannot say whether he was officially ordained as Messenger.

Palmer wrote to John Comer of Newport in Rhode Island: "There is a comely little church in the Isle of Wight county of about thirty or forty members, the Elder of which is one Richard Jones, a very sensible old gentleman, whom I have great love for. We see each other at every yearly meeting, and sometimes more often. There is another church in Surrey county where my brother Jones lives, I suppose of about thirty more."

This is typically General Baptist; an Elder, with two centres, a yearly meeting not restricted to civil boundaries, but embracing both Virginians and Carolinians, corresponding with other General Baptists at a distance. This Association is quite a landmark of 1729, and is evidently due to Palmer with his tradition of over seventy years.

The two groups were then known as Burleigh and Branden; today they are called Mill Swamp and Otterdam, names eminently suggestive of the dismal conditions on tide-water. Their modern historian sums up the people as struggling and unprogressive. Paul Palmer, however, who organized his headquarters on the Chowan river in Perquimans county, was remarkably aggressive, and his flock grew rapidly. Joseph Parker soon proved an excellent coadjutor, and by 1742 William Sojourner from Berkley in Virginia was a third.

III. George Whitefield's Influence

George Whitefield, an energetic young Episcopal clergyman, was sent to Georgia in 1739. He broke very new ground, proving to be a vigorous evangelist. And of political limitations he took no heed. He was perhaps the first man to ride from Georgia along the seaboard, travelling five times, even as far north as Maine. His diary of 1739–1741 is most revealing in many ways. Our concern here is only to trace his influence in Baptist circles. On the General Baptists direct, it was slight; for he was not only a clergyman, he was a Calvinist; but in Pennsylvania he

quickened to new life the Philadelphia Association of Regular Baptists, all Calvinists; and in New England there arose Separate Churches which mostly became Baptist, from which a great revival took place in Virginia and North Carolina.

Whitefield's diaries yield few gleanings as to Baptists. We get the background; swamps, ferries, fever, hospitality of the rich planters, uninhabited woods. For religion, seldom twenty at church in Bath-Town, worship in the court-house at Newborn Town, hundreds of children unbaptized for want of a minister, devout Scotch coming to North Carolina, refused the use of the church at Charleston, welcomed to a Dissenting meeting-house—not the Baptist apparently, as the affected finery, gaiety of dress and deportment were as bad as the court end of London—kind Mr. Jones the minister at Beaufort, preached on Saturday 15 March, 1740 in the Baptist meeting-house at Charleston—the new Particular Baptist house?—quickening the Baptist ministers at Philadelphia in April to start on evangelistic tours, bringing Tilly the Baptist pastor of Charleston to preach in July in his own church at Savannah, preaching in Isaac Chanler's meeting on Ashley river.

Baptists were not quick to follow his example. But in New England the Separate Churches evolved a leader, Shubal Stearns, who in 1751 became Baptist. Three years later he came to Virginia, but soon passed on to North Carolina and settled on Sandy Creek with a church of 16 members. This became the centre of a great revival, and apparently many of the Virginian General Baptists joined him, so that his church soon grew to 606 members.

Then on 27 December, 1756, a letter went from the old church in Isle of Wight county, to the Philadelphia Association of Regular Baptists, "not knowing whether we are on the right foundation," and asking for visitors to come and settle the church. This is quite a new note, and shows that the church had for a time lost the pride and traditions that belong to the First Families of Virginia. There were only thirteen members signing, and the two first were Casper Mintz and Richard Jones. The latter must indeed be different from the man who in 1726 administered Norden's will; perhaps his son. But who was Mintz?

Not an Englishman, if his name is worth anything. The fact that his church sent to Philadelphia sets us enquiring about Pennsylvania. Now in 1719 some German Baptists of Westphalia were attracted by the offers of William Penn. They sent to verify the attractiveness of the land; and within ten years the whole of this body was settled in and near Germantown. Almost at once they came into friendly relations with the Welsh Baptists from Radnor, and some settled on French Creek in Nant-

mel, Chester county. Here they built a community house, which they named Bethania; then built a meeting-house at Nantmel, near Knauertown, Warwick township. Hence a colony went to South Carolina, and in Craven county established the Broad River Baptist church. And besides this German-Welsh element via Pennsylvania, there were earlier settlers from Germany by way of England to Carolina and Virginia, religious enthusiasts, as early as 1704, when Maria Elizabeth Gerber was in Virginia. Therefore evidently Casper Mintz is to be sought for as Kaspar Műntz in local records.

There was one peculiarity shared by both Germans and General Baptists; a refusal to wear wigs, and a special cut of the hair on the men's side, and a great plainness of attire with the women. Late in the century John Leland noted in his *Virginia Chronicle* how these early settlers inherited and maintained these customs.

IV. Up the Roanoke

Hitherto nearly every leader was an immigrant settler, prone to abide by the water he had crossed. But there were now thousands of people whose ancestors for three generations had dwelt in America: "Carolina" no longer suggested King Charles, nor "Virginia" queen Elizabeth. In the woods a county was named after a statesman who aided the frontiersmen in their contest with the French seeking to hem them in, Pittsylvania. Here flourished a churchwarden, sheriff, justice of the peace, burgess to Assembly, named Samuel Harriss. One day in 1759, he was in command of his regiment as colonel; seeing people flocking together he dismounted and joined them. The Murphy boys preached with such power that he took off his accoutrements and left them lying. Henceforward he was a good soldier of Jesus Christ, and his campaigns transformed the situation. Within fifteen years there were 30 churches south of the James river, with 2083 members; and another large group north of the river. It is pleasant to find one in Pittsylvania named Keeling, after the English General Baptist of 1702.

Stearns was helped by the Philadelphia Association which sent evangelists; he proved as great an organizer as evangelist. His influence reached into Georgia, and inland to the Potomac, so that within 17 years there were 42 churches. He induced them to organize by provinces; those in Virginia forming the Rapid Ann Association, those in North Carolina the Sandy Creek, those in South Carolina the Congaree. Each of these reproduced many features of the English General Baptist association life. Thus in 1774 the Virginians ordained Samuel Harriss as "Messenger" to pervade the churches and set in order the things that were wanting.

The civil magistrates opposed all this work in many ways. They would not defend the preachers from mob violence, they charged them with not qualifying according to law, being vagrants, causing breaches of the peace. Lewis Craig told the court, " I take joyfully the despoiling of my goods for Christ's sake; while I lived in sin the jury took no notice of me." He was sent to prison again and again, but one juryman was won, John Waller. And Waller proved second only to Harriss, being chosen Messenger for northern Virginia, along with Elisha Craig, in the autumn of 1774.

In 1775 there was a long discussion, " Is salvation by Christ made possible for every individual of the human race? " The difference was keen, opinions and leaders equally divided; and at one moment it looked as if separation would result. The Calvinists however made fresh overtures, to which Harriss as moderator of the Generals replied " We do not deny the former part of your proposal, respecting particular election of grace, still retaining our liberty with regard to construction. And as to the latter part, respecting merit in the creature, we are free to profess there is none." And so disunion was averted.

V. In Modern America

The Revolutionary war altered all the ecclesiastical situation. When peace was restored, there was complete reorganization. The Philadelphia Confession was adopted, with some reserve at first; this was essentially the Baptist revision in 1677 of the Westminster Confession of 1646. Thus the General Baptist distinctive principles all but disappeared in the wider current of Baptist life.

Yet visitors to the Carolinas will find three conferences of the " Original Free Will Baptists." They have about 125 buildings for their 12,000 members. As often happens they preserve in America some English customs of the seventeenth century. Every quarter they meet, wash the saints' feet, and take communion together. Once a year each conference of Elders, ministers, preachers and representatives exercises discipline over both preachers and churches; though apparently they do not use the title Messenger, even if they have such permanent officers. They strictly forbid their members to attend the race-track, the card-table, shooting-matches, or any other place of disorder.

The Revolutionary War broke off all relations between Carolina and the English General Baptists, so that each body developed independently. It is interesting for an Englishman to ponder over the contemporary experiences of the Nottingham stocking-weaver converted in a revival, evangelizing round Sutton, adopting Particular views, and as Abraham Booth

of London leavening the rigid Calvinists of the south. Or to think of Andrew Fuller, scandalized at the antinomian views of Soham, coming to believe that the gospel of Christ was worthy of all acceptation, finding a cobbler at the former General Baptist meeting-house in Moulton, who declared that the gospel was worthy also of all presentation, even to Hindus and Moslems.

But these theological developments had no precise parallels in America, nor are they the theme here. This study is to recall that the English General Baptists were the pioneers in America; not only in New England, but in the southern plantations, which have yielded since so many millions of Baptists, white, red and black.

UNIQUENESS AND NON-UNIQUENESS OF RELIGIOUS KNOWING

EARL E. SPEICHER

Professor of Education and Religion, Northland College

The Knowing Process

Fundamentally knowing is a process of adaptation to the environing world. However, not all adaptation is the result of rational thought. Only when the adaptive process is purposive and rationally controlled, as may be on the human level, is "knowing" involved. In either case both the behavior of the organism and the environment are subject to modification.

In other words, knowing is *living* on the rational level. It is rational behavior. It proceeds in the same direction, issues from the same sources and is motivated with the same fundamental purpose as life itself. Achievement of rationality in living is what distinguishes man from the lower orders of animal life.

Furthermore, knowing, together with all the processes of organic life, is rooted and grounded in the organism, centering chiefly in the nervous system and in the environing world in which the organism lives, moves and has its being. The nervous system would not be complete and could not function at all without the stimulation and sense data which it receives from and through the environment by way of the end organs on the periphery of the body. The entire organism and the physical world in and with which it is inextricably bound is the structural basis of the knowing process. All knowing proceeds through these channels which nature has provided for us to live and learn. Apart from this mechanism knowing would be impossible.

But with this adjustment mechanism any and all phases of the environment are knowable. What really becomes known, however, and the validity of the knowledge obtained depends entirely upon the skill and efficiency of the knower. For knowing ranges all the way from superficial and subjective observations of the illiterate and intellectually undisciplined to the accurate, thorough and disinterested judgments of the scientists arrived at through controlled experimentation. The same basic mechanism is used in both cases but, in the latter, the process is controlled and the results verified.

Religious knowing proceeds in the same way, depending on the skill with which it is directed. The process is the same as also is the funda-

mental purpose. Both religious and non-religious knowing seek adaptation to the world in which we live, although they differ in the specific phase of the environment to which adaptation is sought. As we shall show later, the particular phase of the world to which religious adaptation is sought is God.

Furthermore, all knowing is subject to the same universal test for validity or trueness of the knowledge obtained. Nothing more, nor nothing less can be required of the seeker after truth in any field than that his judgments shall be true. Which is to say that his conclusions must correspond to objective reality. This is why the seeker after truth must be non-partisan and dispassionate in his observations and inferences. If religious truth does not pass muster at the bar of critical judgment and is not found supported in fact, it is untrue and without a basis in the world of reality.

Thus religion is just as dependent upon the knowing process as science and it is likewise just as important that the tenets of religion be empirically tested. Otherwise religious thinking becomes merely a matter of wishful speculation and satisfaction of subjective desires.

Origin of the Alleged Antithesis of Religious and Scientific Knowing

Historically this alleged antithesis had its origin in the conflict of science and religion initiated at the beginning of the scientific movement. The new method of science, which in essence *was* the scientific movement, placed organized religion on the defensive. The representatives of religion not only refused to accept the new method but rejected the findings of science, even after their validity was reasonably established. On the contrary, they attempted to justify the tenets of religion by turning to super-rational devices, such as revelation and mysticism. Following this procedure it is easy to see how the epistomological dualism of religious and scientific knowing arose and became established in the thinking of the church.

Prior to the advent of the scientific movement, this distinction did not exist. All through the Middle Ages the Church was the dominant institution, and the thinking which was done was done under its tutelage. In a sense all thinking was religious. So there was little opportunity for conflict between secular and religious forces, because of the virtual non-existence of the former.

But with the coming of experimental science the situation was different. Religion and science became rivals. The secular and the sacred became estranged.

Yet it is clear that science did not entirely reject the epistomology of religion. What it did was to emphasize the empirical phase of the thinking process and to give it a more realistic basis. There was and is no antithesis between the rationalism of the Middle Ages and the empiricism of the modern period. It was merely a shift of emphasis. But it was this new emphasis of science, and particularly its application to the study of the natural world, which caused the epistomological breach between religion and science. But after all, the chief distinction between religion and science in this regard, then and now, is the varying degrees of enthusiasm in searching for truth and the whole truth in these respective fields. It is primarily a matter of attitude toward truth. In the final analysis therefore this alleged dualism of religious and scientific knowing is religion's effort to justify its ideology, when challenged by the representatives of experimental science.

Another reason for the sharp distinction of religious and scientific knowing was the peculiar association of science and the physical sciences. The scientific method was first applied to the study of the physical world. And for a hundred years physics, including astronomy, was *the* science, and in consequence the association between science and physics created the impression, which still persists, that the two were identical. This exclusive application of scientific method at the beginning of the scientific movement to the materialistic phase of the world at the farthest extreme from the spiritual and religious had the effect of magnifying the epistomological conflict. Of course later the scientific method was extended to other fields, such as biology, sociology, psychology and even religion, but the old association still persisted. Even today when the words " science " and " scientific method " are used, it is more than apt to suggest to most folks the physical sciences. In at least one college catalog the professor of physics and chemistry is listed as the professor of science.

A third contributory cause of the antithesis was inherent in the differing functions of religion and science. The science of physics, for example, is primarily a method of discovering knowledge in that field. The *science* of religion has the same purpose. But religion is primarily an art, the cosmic art, if you please, in adjusting one's life to God. Consequently religion has tended to neglect its intellectual interests and has yielded to the temptation of defending its intellectual validity on other than sound epistomological grounds.

It must, of course, be apparent that scientific religious knowledge existed prior to the advent of the scientific movement. Undoubtedly the Bible contains scientific truth in the sense that it is grounded in objective reality. Of course prior to science religious thinkers were not called

scientists, neither were non-religious thinkers. But Jesus' method, for example, was entirely scientific and not unlike the historical method of present-day biblical scholars.

What Is Unique in Religious Knowing?

Thus far we have found nothing unique. But what about the object of religious knowing? Each science has its distinctive field of investigation. There is much overlapping, of course, just as the environment itself is without distinct lines of demarcation. There is continuity all the way from the inorganic to the organic, from matter to mind and spirit. But each science investigates certain distinct phases of reality. Thus the science of religion, along with other specialized sciences, has its distinct object of knowing. And the knowledge obtained has corresponding distinctiveness. It is this uniqueness of the object of religious knowing and the resulting knowledge which constitutes the only uniqueness of religious knowing. This is what is implied in *religious* knowing. Rather than an entirely different type of knowing then, we have just one more science with which to penetrate the unknown world in which we live.

More specifically then, What is the object of religious knowing? As stated above, there is no better symbol for the most fundamental Reality of the world than the one endeared by use and tradition, namely, God. As a minimum definition, we shall mean by God the cosmic activity which creates, sustains and directs the processes of men and nature.

But it is alleged God cannot be directly observed and known, thus eliminating the possibility of religious knowledge. Now it must be admitted that a difficulty exists here, but it is a difficulty not absent by any means from such an objective science as physics. No one has ever seen an atom, yet physicists have written volumes and profess to know much about it. All this information comes from inference. And it is a perfectly legitimate and valid source of information, too. Direct observation is only one source; inference is another. Religion is on sound epistomological ground in seeking knowledge of God by inference.

True, God has never been observed but the evidence of a divine being is abundant. How else could the world be explained or sustained? Some such inference as a "First Mover" or "Efficient Cause" is absolutely necessary. In fact the non-existence of God would be harder to prove than his existence. The real problem of the science of religion is not God's existence but rather his nature. It is almost entirely a matter of definition. In other words, knowledge of God is the supreme inquiry of the science of religion.

Philosophy asks the question, Why? science, How? religion, What?

What is the nature of the fundamental essence of being and becoming? What is the source of the endless stream of energy? What is the beginning and the end of life and the world? These are the cosmic and ultimate questions. They are the questions of religion. And all through the ages religiously-minded men have sought answers to them. But only partial answers have been obtained. So the quest continues. As yet God is known only in part. Sometime perhaps we shall know him as he is. This is the unfinished task of religious knowing.

THE PROBLEM OF DISTRIBUTIVE JUSTICE

An Issue That Christians Must Face

HORACE T. HOUF

Professor of Philosophy, Ohio University

This paper deals with that phase of social ethics which concerns the problem of economic or distributive justice. It will have in mind the problem as it prevails especially in the United States, although conditions in all the more advanced countries are very much the same. The discussion will be rather naturally divided into four sections dealing with topics which stand out in our main subject.

Some Facts About Distribution

With all the resources of a great undeveloped continent before our early forebears in this country, it seemed the most natural of all views that the situation presented "a free field and a fair fight." There were abundant resources, and every man was at liberty to pitch in for what he could claim and hold, provided only that he did not too boldly trample on the rights and claims of others. This attitude by most Americans during those many years was also abetted by the fact that many of the earliest of us had come to this country pretty much to escape what impressed men as injustices and tyrannies back home. So the pressure from behind and the appeal from before combined to engender a rugged individualism which then developed and has ever since remained (at least, in our heads). These other influences were further sanctioned by the ethic of the Puritan faith, which emphasized the homely and economic virtues, and thus put the constraint of religion rather squarely behind tendencies already plenty strong. It was most natural and, for the time, perhaps, advantageous that early Americans adopted this general policy toward their new tasks and toward one another, toward the situation in general. That this predominant attitude of *laissez-faire* has lasted practically untouched down until about fifty years ago, and is still the philosophy of economic life to which the majority give lip-service, is not so advantageous.

It will be well to see what have been some of the outcomes, some of the natural and characteristic results of this overly individualistic policy and practice. Conditions in this country have so radically changed, economically, socially, and politically, during the past one hundred years, that we must not go stubbornly on, following the old time-worn formulas and clinging to traditional practices, unless those inheritances from the

past are our best resources when judged anew in the light of the situation as it does now exist. These older ways and instruments of living must be reassessed and retained or rejected by their present fitness and worth. So we shall look at some of the consequences of the older ways as they now plan out under contemporary conditions. This is very necessary, because the criteria for judging individual and social well-being demand that the good life shall be available on reasonable and practical terms to every normal human being in any modern society that deserves to stand. There are conditions to the good life, conditions personal, economic, political, and social, within which life must be lived and welfare realized or attained. If those conditions are not right, then the attainment of the good life is blocked for many. With this in mind, what must we say concerning such outcomes of our own past as now obtain in the matters of wealth and income, their distribution and social fairness?

In 1927 there were in the United States, according to statements from the Treasury Department, 207 multi-millionaires, and each had a declared income of over a million dollars a year. At that same time J. S. McCoy of the Treasury Department declared there were about 11,000 millionaires in this country. According to Jerome Davis, there were 513 reported incomes of one million dollars or more, in 1929, and there were 14,816 who admitted incomes of over $100,000. Figures carefully worked out by the Brookings Institution would raise this latter number to 26,860. In that same year, approximately 99 per cent. of all the people had incomes less than $5,000 per year. At the same time, the persons in the income class above the $5,000 level held 83 per cent. of all the liquid wealth of the country. In 1929, about 6,000,000 families received an income less than $1,000. At that time "36,000 families at the top received as much as 11,500,000 families at the bottom of the social scale." According to Ogden L. Mills, in 1925, .29 per cent. (less than one-third of one per cent.) of the people paid over 95 per cent. of the individual income tax; 17 per cent. paid less than 5 per cent. of the tax; and the remaining 82 per cent. of the people paid no income tax. Such seems to be the significant truth regarding income's distribution among our people.

The Federal Trade Commission reported that in 1926 one per cent. of the estates in America left 59 per cent. of the wealth, while 13 per cent. owned more than 90 per cent. of the wealth. At the same time, the average amount left by the poor whose estates were not probated was $450. Since the great majority of us gain our livelihood by earning wages, salaries, or profits, it would seem fair to look at the earnings of those who do not possess considerable amounts of capital goods. In 1930 there were in the United States 49,000,000 persons gainfully employed. The average

annual income of all workers engaged in manufacturing was $876. In 1929 the government required single persons with an income of $1,500 and married persons with an income of $3,500 to file income-tax reports. In 1932, only 3,760,402 such reports were filed, and a little more than half of those reporting actually paid a tax. Those reporting were only 7.6 per cent. of the persons gainfully employed. And that means that the remaining 92.4 per cent. of those employed received less in wages and salaries than the amounts above named. When it is remembered that the big majority of these persons have families dependent on them, the inadequacy of their earnings is painfully apparent. These figures give something of a picture of those who have little, as against those described above who have much.

While too much should not be made of the extravagant expenditures sometimes indulged in by the rich, it still is enlightening to notice how foolishly they do sometimes use their means. A few years ago $7,000,000 was spent for a mansion of 121 rooms for one family. One man spent $5,000,000 on a pleasure yacht. For opera-glasses another person spent $75,000. A piano was bought for $50,000. A wash-stand sold for $38,000. One automobile cost $30,000 and a second one $14,000. One hat was bought at $20,000 and for a hat-pin $1,000 was paid. C. A. Beard has an additional list of such extravagant personal expenditures (*Rise of American Civilization,* Vol. II, p. 392). These outlays by wealthy individuals can, of course, be rationalized, from their own view-point. But to one who wishes to be fair and thoughtful, it seems very hard to see their justification, even in flush times, when one knows that in those very times literally millions of our citizens are below the poverty line, and the majority are able to secure only enough to keep them and their dependents in meager subsistence. The present distribution of income and wealth in this country, as evidenced in considerable part by the figures here given, is such as to show that our traditional individualism and *laissez-faire* policy have not done well by the majority of our people. The conditions of the good life for the many are simply not present in this situation. These are the raw facts, and set our problem.

The Basal Criterion

If things are not as they should be, then steps should be taken for their improvement or replacement. And that requires the description of the fundamental objective or considerations on which right judgment may be based. Our insistence is that the individual person is the ultimate consideration. The main desideratum is the good life for the individual, for all normal persons. Of course, the individual does not stand in isolation,

and there are imperative social considerations about the good life, which must not be neglected. But our main concern is to make possible the good life, the happy and valuable life, the varied and harmonious life, for all persons. W. K. Wright says the good may be identified with welfare, "the full and free development of all capacities, and the attainment of all values." A little differently, W. M. Urban has said that "active well-being is the highest good of life, and that good is always accompanied by pleasure." These and many others agree that "life is its own excuse for being," and every person must be taken into account. Every person must be given the chance to develop and express his native powers and to realize for himself the various values that naturally accrue to such personal living. The welfare of individuals, and of the common society also, must be striven for; but if choice has ever to be made between them, the place of individuals is to be magnified rather than the predominance of society.

Since the individual person is the prime value in a human world, there are some corollaries that derive therefrom. Perhaps the foremost of these is the necessity of personal freedom, of liberty. This cannot be full liberty in the sense of license, the removal of all restraints. The presence and claims of other persons forbid that kind of liberty. Such liberty is formal today and is simply impossible under modern conditions. However, there is another kind of freedom, sometimes called "real" freedom. It is positive rather than negative. Such freedom means the creation and sustaining by society of such arrangements as make it largely possible for all individuals to realize themselves, to develop and use their capacities and to realize the values that result from effort and productivity. If social justice is to be more than a meaningless phrase, there must be real and large liberty for individuals, and that liberty must be in its personal, political, economic, and social forms.

Another logical consequence of the worth of every person is the insistence upon considerable equality among persons in society. This does not mean the reduction of all to any dead-level of resources, functions, opportunity, or rewards. It means rather an equality of consideration (according to Hastings Rashdall). All persons are to stand on an equal footing as free moral persons; but they differ in abilities and services and needs. The facts we gave above to indicate the present inequalities of wealth and income among our people show how extremely some of the historical and artificial arrangements of the past have given small numbers of our people very marked economic advantages. J. M. Mecklin speaks of many an entrepreneur as "secure in his position of power and of privilege, and supported by law and the business traditions of freedom

of enterprise and inviolable rights of contract and property." He is, indeed! That has been the imposing main result of the older system in America. But it has too largely negated the requirement for substantial equality among our citizens.

Not only does this central insistence on the worth of persons demand liberty and equality. It also demands the practice of democracy. And that means a society in which all men count, and all the major functions of society are so performed as to represent the interests of all citizens, and to proceed largely by their consent. Democracy has a meaning in the common social relationships among men. And it has important meanings for governmental and political life (although political democracy in this country has been badly undermined by plutocratic machinations). It also has imperative demands to make in the field of economic life, industry, business and finance. As Dewey and Tufts say, it means in part, that "social arrangements are to eliminate those external arrangements of status, wealth, birth, sex, etc., which restrict the opportunity of each individual for full development of himself." In realistic terms, this insistence means that Americans must set themselves about the task of regaining their political liberties (from subterranean forces) and of establishing social arrangements that will assure them a fair degree of economic democracy as well.

Some Principles of Distribution

What the various principles or canons of distributive justice are, is differently stated by various writers on the subject. The matter is treated at some length by Dewey and Tufts, John A. Ryan, J. A. Leighton, W. M. Urban, W. K. Wright, and others. We do not follow any one of these wholly. Some main features of one view supplement those of another.

Urban lays down three principles which he thinks follow logically and ethically from our basal criterion, the supreme worth of every person. He affirms that every person has a right to some share in the values of society. And further, that "personality shall always be put above property." After distinguishing between wealth for use and wealth for power, he holds that "the acquisition and accumulation of property or wealth should not be ultimately and permanently separated from the functions of consumption with which they are normally related." When they are so separated they result naturally in the deplorable régime of wealth for power, and bring on such results as we have before described. It does seem that the principles here stated are substantial and do properly follow from the premises we have accepted. They derive from the fundamental philosophy we have contended is determinative in social ethics.

There are some considerations which do affect distributive justice, that we must mention; but they need not be elaborated. They deserve to be remembered, but seem to be either too inconclusive or too impracticable to become major principles or canons for determining economic justice under conditions that now prevail. One is the principle of equality, from which it might be argued that society should see to it that all persons receive an equal share in the social income or wealth. This, however, confuses equality perhaps in the sense that all persons must be considered as free moral individuals, valuable in their own right, with the view that further means all persons are equal also in capacities and services and needs. The latter is not true. Therefore, to treat all persons strictly, quantitatively equally would be to treat them unequally in reality. Another consideration for justice is the needs of various persons. Some argue we should give to all according to their needs. That however would be very hard to determine; and other important factors would be overlooked. Ryan mentions "efforts and sacrifice" as worthy of attention, but concludes it is an impracticable determinant. Scarcity of certain kinds of talent and service puts a premium on such contributions to the social life. The fact of scarcity then may be allowed to make a difference in the rewards of some persons. But these are not major considerations, as things now stand.

The principle that has held the field until now is that of free competition, individualism. It has held that individuals will be best served and at the same time society will also, if all persons are allowed to struggle and compete, with as little governmental or societal interference as possible. This procedure has had its most conspicuous exemplification in this country. However, beginning about fifty years ago, it became necessary for our government to intervene by enacting and trying to enforce the anti-trust laws, and several other great regulatory devices. Those have succeeded only in part, and are much in debate just now. And even with such regulatory efforts by government, there still has grown up the condition of shocking inequalities we earlier described. This, along with our present unbelievable concentration in the ownership and control of American wealth, has plainly nullified all our insistence upon equality of opportunity in this country. True economic individualism and free competition in any largely effective forms just do not exist. While this so-called "American system" has held us in its devotion, it has subtly and irrevocably changed all of its features which guarantee equality of opportunity to individuals. The real meaning of this policy has been, to each what he can get and keep.

Another major principle has been the one which holds that society

should return to each person the fruit of his own labor. This would mean, to each what he earns. It is the canon of comparative productivity. It does have embedded in it this principle which seems reasonable and right: From everyone who receives, there must be some contribution. However, the difficulty is in determining what any person does really contribute, what he does actually produce. Except in a roughly approximate way, that has never been decided. And so many other influences affect the determination of rewards that it seems plainly impracticable to make the principle of comparative productivity the finally decisive canon.

Most in accord with our basal criterion and with common human sense seems to be the principle that we should render to each person what is necessary for a good society, for human welfare broadly and deeply considered, for individuals and the society in which they live. This is, of course, a general principle. Many factors must enter into the practical determination of its meaning in any given situation and for the members of any group. But it is the greatest defensible criterion based on our social philosophy as accepted. If historical tendencies embodied in continuing institutions, and other artificial arrangements, seriously prevent the application of this principle, then those embodiments must be reviewed, and altered or replaced. For, the welfare of individuals, not an artificially selected few but the many, is paramount. For individuals, there must be got and kept the opportunity to develop all normal capacities and to realize the various values befitting human living. And this consideration ethically should (and must) take precedence of all others. This paper does not provide space for more than the suggesting of some practical steps that may need to be taken. But we shall mention some, briefly.

Some Practical Possibilities

Various proposals for the radical uprooting of our present economic system and the substituting of some form of collectivism have been urged in recent times. They vary from the mild socializing of our society to forms of thoroughgoing communism. Powerful condemnation of the present system is developed in such discussions as Jerome Davis' *Capitalism and Its Culture.* And various writers have given outlines of the several possible forms of Socialism, *et cetera.* However, we think it more useful at present to discuss what may be done, starting where we are, to render our American life more tolerable and equitable, economically and socially. This approach has been well taken by such writers as Stuart Chase and George Soule. Here, however, we are not relying directly on their proposals.

Fundamental to all improvement is the necessity of spreading social information and social intelligence much more widely and consciously than

it has been done or is being done. This may sound like a counsel of perfection, but it is not. It is within the power of our educators, at primary, secondary, and higher levels, to undertake seriously the humanizing and socializing of all knowledge, and the awakening in multitudes, not yet aroused, of an awareness of this present impossible situation and some of the possible ways for its improvement. This does not necessarily imply any policy of narrow indoctrination; but it does mean that teachers must become awake to things as they are and care enough to master the important facts and to pass them on, with urgency. Logically and practically, this is a most important step if we are to take our total situation in hand, within a reasonable length of time.

A direct step toward curbing extreme inequalities as they now exist would be the enforcing of progressive taxation, the imposing of graduated income, gift, and inheritance taxes; also, the collecting of excess profits taxes from some. This would be an extension of practices already adopted by us.

Undoubtedly also there must be further extension of governmental regulation of some phases of industry, business, and finance. For fifty years we have been trying to do some of this. The inevitable trends of the present system toward monopolies, concentration of control and excessive gains for the few, make this a plain necessity. Already many municipalities, states, and in some cases the nation, have found it necessary or advisable to assume ownership and operation of important services. In some lines this trend will continue. In what directions and how far, are matters for experiment.

Equalization of opportunity also demands that all main forces in American life shall become organized. The entrepreneurs and financiers already have. In part, labor also has. Labor must be encouraged further to do so. The present Wagner Labor Disputes Bill will help, if not nullified by the courts. Unfortunately, the other chief party to economic distribution, the consumers, are not organized. We shall say another word about them presently.

The living wage in all industries is so fundamental that it should be required by law, all along the line. Enough has been done in trying it, to know that the principle is workable. It is humane and fair, and should be widely extended.

Social insurance is another means of equalizing privilege. Measures can be adopted, under governmental direction and enforcement, which would provide fairly for protecting the wage-earners against the worst handicaps of accident, sickness, unemployment, and old age. This would seem to be one of the best ways to assure a lengthened life to our present

economic and social system. Realism however makes us expect that business and financial interests will oppose such measures with all their might. And that fact once more reveals the lengths to which our inhumanity will go when money matters are involved.

Some relief from present distresses might be had through the organizing of consumers. At least, consumers might become interested in such service as Consumers' Research, and other organizations, will render. Those services provide information for consumers which would help them to buy with much better knowledge of what they are getting. But the organization of consumers can mean much more than this. The whole history of Consumers' Cooperatives, here and abroad, offers a substantial basis of experience on which further extension of such organization might profitably be made. Cooperation in an organized way can be applied to many fields or communities, as regards both purchasing and finance. It has also been applied to economic production, with considerable success. Horace M. Kallen has recently come out in stanch championship of the plan.

These are only some practical things which can be done to help relieve our present economic and social distress. The list is not meant to be exhaustive. The one undeniable fact to be faced is that we are in an intolerable condition and some things must be done. The surest way to bring upon us the radical break-up of the whole present system is to do nothing or, still worse, to withstand stubbornly every effort to rectify our most conspicuous current wrongs. What the future will bring in these matters is impossible of prediction. These are matters about which Christians must think earnestly and about which something must be done.

EDITORIAL NOTES

DR. HENRY C. VEDDER
(1853–1935)

MANY generations of students at Crozer, as well as a wider circle of friends, learned with regret of the death of Professor Henry C. Vedder in Chester Hospital, Chester, Pennsylvania, on Sunday, October 13, 1935. It was known that he had passed his four score years and that recently he had been compelled to undergo some major operations, severe even for a man of fewer years, but he had remained so alert of mind, active in his chosen field of journalism and so brisk in his general movements, that friends were deceived as to his age or failed to remember the number of years he had to his credit.

Although he had suffered a few days of illness during the summer it was not realized that his state of health indicated anything of a serious condition. In fact, he was busy at his desk in the editorial room of *The Chester Times* until the last moment. He entered Chester Hospital on Thursday, October 10, the final date for the appearance of his column, "A Chiel and His Notes" in the local paper. A major operation for intestinal obstructions was found necessary and although he rallied hopefully for a time his age seemingly could not withstand the shock and he passed quietly away three days later.

The funeral services were held the following Wednesday in Commencement Hall, Crozer Theological Seminary, his pastor, Rev. Edwin S. Fry, of the Emmanuel Baptist Church, Chester, being in charge. President Emeritus Evans, so long associated with him on the staff of the Seminary, preached the sermon. Interment was in the Chester Rural Cemetery.

Doctor Vedder was born at De Ruyter, New York State, on February 26, 1853. Contrary to the general understanding and usage his Christian names were not Henry "Clay" but Henry "Cook"—the latter being his mother's family name. The explanatory story, which has been well authenticated, is that early in his schoolboy days his classmates dubbed him "Cookie" and the young lad—already father of the man—declared he was not going through life with such a nickname and so called himself "Clay." But it will be recalled that Doctor Vedder seldom, if ever, used a second name, signing the initial "C" only.

In 1873 at twenty years of age he received his A. B. degree from the University of Rochester and three years later not only won his A. M. from

the same institution but also graduated from Rochester Theological Seminary, at a time prior to the granting of the D. B. degree.

Immediately upon graduation he became a member of the editorial staff of *The Examiner,* a leading Baptist newspaper of the day published in New York, of which Dr. Edward Bright was Editor and chief proprietor. In this capacity he served the denomination for eighteen years and from the beginning of his incumbency revealed a rare ability as a journalist. During this period, upon any extended absences of Doctor Bright, he was "Acting Editor" and for a year or more prior to the death of the former, in May, 1894, he was Editor-in-Charge. In August of this same year he was approached by Dr. Henry G. Weston, President of Crozer Theological Seminary, with an invitation to accept the Professorship of Church History in that institution as successor to Professor John C. Long, who had held the chair from 1875 until his death a short time previous. Although the invitation came entirely unsought and without any former hint of its probability, it at once made a strong appeal to Doctor Vedder and he resigned his editorship in December to enter upon his new duties at Crozer in January, 1895.

It may be of interest to state here, as indicative of Doctor Vedder's methodical practices and his carefulness in preserving all valuable facts, that he recorded the complete story connected with his call to Crozer and bound it, together with a very extensive correspondence related thereto, including the very first telegram he received from President Weston, in a loose-leaf folder, as source material in one incident of church history for the use of future research students.

In this chronicle he reveals that he had long been interested in the history of Christianity and had decided to fit himself for the teaching of it. "I determined," he writes, "so to qualify myself for a chair of Church History that when another vacancy happened some day, I should naturally be thought of as the best man for the position." Thus he tells his own story with that candor and utter lack of mock modesty which so endeared him to all who had the pleasure of knowing him and thus, also, with the foresight, independence of mind, and resolute resourcefulness which characterized him throughout life, he did make himself the man ready for the emergency to whom the Seminary unhesitatingly turned when the occasion arose. And in that preparation his journalistic talents aided his keenness of mind, his sense of the dramatic in human story, and his eager search for truth.

A review of his published works, so amazingly numerous for the pen of one man, reveals the early interests of the author in this particular field and also the ever-widening expanse which beckoned him as well as

the steady advance in his surety of interpretation. Doctor Vedder never ceased to grow nor was he afraid to admit his earlier limited knowledge of all the facts nor his possible misinterpretation of them in the light of his lack of complete information. But he could not be satisfied until he had mastered his facts and forced them to yield their significance.

The trend of his mind and intellectual outlook may be gathered from this chronological but incomplete list of his publications:

1891—*A Short History of Baptists.* (Revised edition, 1897; new edition, 1907.)
1898—*History of the Baptists in the Middle States.*
1902—*The Baptists* (in the Story of the Churches).
1905—*Heroes of the Reformation.*
1908—*Our New Testament—How Did We Get It?*
1908—*Christian Epoch-Makers.*
1912—*Socialism and the Ethics of Jesus.*
1914—*The Gospel of Jesus and the Problems of Democracy.*
1914—*The Reformation in Germany.*
1927—*A Short History of Baptist Missions.*

His *Short History of Baptists* has always proved a favorite handbook for study classes in the history of the denomination, briefly but succinctly setting forth the significant facts in the story of Baptist origins and developments. However, many of his views as to Baptist polity and practice, as expressed in this early work, underwent a process of change in the course of his years and doubtless if time had permitted a new and revised edition would have been published.

But this list also indicates how his intellectual interests steadily broadened until they gathered within their scope the entire field of Christianity. The study of Baptist origins led him through Anabaptist history to the Protestant Reformation and this change in Christian doctrine and ecclesiastical order to a fresh study of the beginnings of Christianity. But here a new note is sounded. Instead of a mere chronicling of official acts and the listing of factual events in the story of the church, as had been too much the case with many other authors, causes and reasons for the changes and developments were sought in the life of the people. And it was this social approach to history, this attention to the human element, which made all his later writings so fascinating, vital and valuable for the student of the past. His *Reformation in Germany* thus received high ranking because it sought to discover the causes for the amazingly swift and universal response to Luther's leadership, and for the success of the

Protestant cause, in the disrupted and disturbed social and economic conditions prevailing throughout Germany at that time.

But Doctor Vedder had always been deeply interested in people, and he never lost contact with them. His editorial duties on *The Examiner* were not looked upon as a mere official connection with the denominational interests nor were they considered as fulfilling his obligations to this constituency or to society. For many years he was active in The Young People's Society of Christian Endeavor and for a time, while a resident of New Dorp, Staten Island, was President of Richmond County Union. Throughout life he maintained that interest in young people and was ever a welcome speaker before their groups.

Another evidence of this human quality, which is doubtless unknown to the great majority of those who knew him, is the fact that while attached to *The Examiner* Doctor Vedder was one year—which with present information available cannot be definitely determined—a candidate of the Prohibition Party for election as a Member of the Assembly of New York State. It may have been well that he met defeat in the realm of statecraft, or journalism and the classroom might have lost one of their most brilliant and honored figures. Nevertheless it can be safely said that the Assembly at Albany would have enjoyed many an hour of penetrating and sparkling wit in debate if this protagonist of righteous causes had received election.

It was this genuine humanness, breadth of sympathy and comprehensiveness of knowledge that made Doctor Vedder's classroom lectures so attractive and popular. He was unfolding life and not mere facts, and he was teaching men and not courses. Perhaps his discussions of the Renaissance—this awakening of the old world—were the best beloved of all and that is significant as a revelation of the man himself.

It is no marvel therefore that his Column, "A Chiel and His Notes" appearing daily in *The Chester Times,* conveyed this spirit of youth and lively interest in all affairs of life. It was read with delight by a great host of subscribers who continue to express their appreciation of it and their sense of loss that it can appear no more. In addition to the Column he provided an Editorial almost daily and on every Saturday a religious article. In the office he was one of "the boys," highly respected by his colleagues, but so well liked as to become one of the gang, a participant in their friendly jokes. Thus with mind and strength unabated he passed on.

R. E. E. Harkness.

BOOK REVIEWS

NATURE, MAN AND GOD. William Temple, Archbishop of York. London: Macmillan and Company, Limited. 1934. Pp. xxxii, 530. $6.00.

IT was no accident that, a decade before the appearance of the work under review, Professor Muirhead included William Temple in the first volume of his *Contemporary British Philosophy*. In his Gifford Lectures for 1932-33 and 1933-34, delivered at the University of Glasgow and elaborated in the present, Doctor Temple brings a tribute worthy of the eminent Master of Balliol who was his preceptor in philosophy, to whom the work is dedicated—the late Edward Caird. The two poles of ultimate conviction between which the lecturer ranges are, the Great Tradition's affirmation of the ultimacy of Mind, and, the positive positions of Ecumenical Orthodoxy. No brief review can do justice to the argument itself, much less to the literary quality of the work, its wide range of reference and allusion, the broad acquaintance with contemporary thought which it manifests and the deeply pervasive religious spirit of the lecturer. Whether or not one finds himself in agreement with the argument or its main conclusions, it is the careful use of just such works which will perhaps best promote a tempered judgment of real issues in the field of religion.

The very theme itself suggests the wide sweep of the field to be explored. The reason for fresh inquiry and interpretation, the most acute reason, lies in the lecturer's conviction that the Dialectical Materialism of Marx, Engels and Lenin, which has such amazing appeal in our day to whole sections of the human family, can be adequately offset only by a Dialectical Realism at once more inclusive in its reckoning with the factors in human experience, and more conclusive through its appeal to the deeper realities by which men live. While the lectures on *Nature, Man and God* are offered only as a contribution to such a dialectic, one can scarcely avoid the impression of a deeply cherished hope on the part of the Archbishop that such a dialectic will actually be found in his own work.

Starting from a basis of pure naturalism, that is, the view of the world currently offered by natural science, the dialectic moves onward, through four dialectical transitions, to the affirmation of specific revelation. The limits of space forbid the reproduction of the lecturer's outline of the dialectical movement. Roughly and inadequately stated, they run somewhat as follows: Since mind emerges in nature, attention is shifted from nature to mind, and it is concluded that nature itself must be grounded in mind. Mind as disclosed in nature appears at first to be sheerly imminent; but when one considers the evocation of the powers of finite mind by beauty, truth and goodness—disclosing as they do a purpose throughout nature—it appears that mind must also be transcendent. Since transcendent mind is also imminent in nature, the whole world must in some sense be its manifestation; yet the fulness of that manifestation can lie in nothing less than the life of a person—which revelation might elicit adequate response from finite minds or spirits, but for the fact of the evil grounded in their finitude. As things are, only the self-disclosure of God in an act of utter self-sacrifice, only the realized fact that this is a "sacramental universe," can make possible that harmony of minds and values essential to eternal life with God. What man needs in such a world as this is not progress but

redemption. So far Natural Theology can bring us, but Natural Theology cries out for Revelation, into which it is not the province of the Gifford Lecturer to go.

As a matter of fact, the argument, in the judgment of the lecturer, not only establishes Theism, it confirms the great doctrines of historic Christianity—the doctrine of the Trinity, the Incarnation, the Deity of Christ, the Atonement, the Resurrection and the rest. To the mind of the reviewer, it is a serious question how far the Archbishop's attempt to develop a distinctive dialectic contributes to the ends which he really has at heart. Furthermore, it cannot so easily be shown that the Great Tradition and Ecumenical Orthodoxy are consistent with each other; yet there is no better recent illustration of the fashion in which not a few recent apologists for Christianity have tended to fuse, if not to confuse, the two. There is an even greater strain at certain points between the free scientific and philosophical interpretation of the data of experience and the understanding of religion in terms of first- and fourth-century Christian patterns which mingle in the lecturer's pages. On the whole, however, the approach to Theism is a valid one, and within the framework of his general assumptions, the lecturer has made most effective use of his wide acquaintance with current science and philosophy.

Henry B. Robins.

Colgate-Rochester Divinity School.

The Church Against the World. H. Richard Niebuhr, Wilhelm Pauck, and Francis P. Miller. Chicago: Willett, Clark and Company. 1935. Pp. 156. $2.00.

The title of this arresting book suggests what ought to be rather than what is. Instead of being set over against the world, the church is too much in league with the world. That alliance is particularly with capitalism and nationalism. The writers face the question of what the church must do to be saved. Their answer is that it must find some way of affirming its independence of any and all cultural forms, and reveal the true Christian faith which is universal. We have been too much concerned with our changing world and too little with our unchanging God. The reforming that the church needs now as heretofore must come from within. It cannot be expected to come from without. There are forces without the church which, despite their secularistic basis, have come into rivalry with Christianity by claiming to represent the same high moral ideals. The church to save its own life must come to be more distinct, more the representative of the living God with power to transform lives and change society.

These writers have thrown down a real challenge to the church of our own day. Happily there is power within the Christian church to work its own redemption. "No other institution seems to harbor within it so many rebels against its own present form." It is the power of God which alone can work its redemption. We must recognize our dependence on him in repentance and faith.

A. Stewart Woodburne.

The Ancient World. T. R. Glover. New York: The Macmillan Company. 1935. Pp. 388. $2.50.

Few speakers so delight their audiences with their conversational manner, simplicity of speech and sudden keenness of wit as does this Public Orator to the University of Cambridge. And few authors on erudite subjects are so entertaining to their readers as is Professor Glover. Telling this story of ancient times, he sits down

by the fireside with his listeners, and in much more intimate fashion than in certain other "Fireside Talks" captures the interest of his attendants.

Strangely enough, he believes that his hearers are more interested in folks, human beings, and the exploits of some great ones among them than they are in descriptions of buildings, battlefields and documents. As he leads his audience along the highway of history, he here and there points out a date—not many of them, but sufficient to act as signposts on the way and not to obstruct or besmudge the scenery. He tries to keep step with the ancient characters who have walked that way before, and ever his question is "Why?" Why did people so live and act and speak? That's the riddle intriguing.

Moreover, he recognizes that people are creatures of this earth. They hunger and thirst and grow weary. Sun and rain, drought and flood, mountains, hills, plains, lakes, rivers, and valleys have determinating effects upon mankind, fashioning their thinking and their customs. And yet, "we have never to forget that, if History is conditioned by the need of food, of water and air and land, imagination shapes it and emotion again and again is the driving force in great movements." So he begins his story with those creatures of time and place, creators of the centuries, the Greeks, on their favorable peninsula and islands of the Ægean, coming into contact with the ancient civilizations of Egypt, Babylonia, Hittite, Persia, rising to supreme heights only to fall, and falling pass on the torch of civilization through the Roman Empire and the Christian Church to this modern world.

Perhaps his two greatest characters, most vivid and influential in their impact upon their own times and later, are Alexander the Great and Jesus. The former taught men, "as Antigone puts it in the play of Sophocles, 'not to join in hating, but to join in loving.'" For Alexander "is the uniter of thoughts that clash, and perhaps that is as good an explanation as any of his making a new world, or making the old world over again, which is the same thing."

Jesus' greatness is his simplicity, his straightforwardness, his oneness with men. "For he stands alone among the great figures of the past in his belief in men." "He stands nearer to common men and is in deeper sympathy with them, and rates their power to absorb and understand and handle the profoundest ideas higher than any administrator, reformer, or archbishop has ever dared to put it." But when we come to explain this, we can answer only in the words of Matthew Arnold—"Jesus based himself always upon experience, never upon theory." And that keeps us silent. Knowledge of life out of the depths of his own poignant experience and that swift, tender sympathy for others gave meaning to his words and to his deeds.

R. E. E. Harkness.

Makers of Christianity from Alfred the Great to Schleiermacher. John T. McNeill. New York: Henry Holt and Company. 1935. Pp. viii, 277. $2.00.

This is the second volume of this series, the first, *From Jesus to Charlemagne,* having been written by Dean Shirley Jackson Case of the Divinity School, University of Chicago. Professor McNeill of the same school maintains the high standard of the former volume in his sketches of thirty influential characters in the making of the Christian Church and the shaping of Christian civilization in Europe.

These are thirty biographies, brief but adequately and captivatingly written, of great men and women who, in the varying centuries and social situations, revealed

courage and faith in seeking to establish or maintain the Christian way of life. From our vantage-point, they may seem far from perfect, many of their practices we would condemn, yet according to their light they held firm to the Christian principles and raised the whole European order to finer ethical and religious planes. Measured by present-day ideals, they may seem to have failed; measured by prior conditions they are seen to have succeeded gloriously.

Professor McNeill has performed his chosen task well. Some authors may have considered other historical figures. But from kings, popes, friars, "brother and sisters of the poor," theologians, heretics, reformers, teachers, pietists, he presents, perhaps arbitrarily at times, but always discriminatingly, a group who take life's responsibilities seriously, which reveals how our civilization has made its heroic advance. And from these stories, students of history and of social progress may learn the attitude and spirit necessary to solve the perplexing problems of this hour and lead mankind into new emancipation.

R. E. E. Harkness.

The Crow Indians. Robert H. Lowie. New York: Farrar and Rinehart, Incorporated. 1935. Pp. xxii, 350, with 30 illustrations. $4.00.

The Crow Indians is a first-rate example of intensive anthropological investigation. Doctor Lowie was commissioned in 1907 by the American Museum of Natural History to begin a careful study of this tribe, and since that time has worked exhaustively, spending long periods on the Crow reservations. The present volume is consequently from the pen of a most competent authority, and that is evident throughout. It is packed full of carefully selected material obtained largely from first-hand observations and interviews, and has the added advantage of being written in a good literary vein. There is nothing more fascinating to the ordinary reader than such human accounts of interests and activities at more primitive levels.

The first part of the book is devoted to discussions of the social organization and the recognized kinship relations without which much of the active life of the Crows would be incomprehensible. Then a few chapters recount some of the myths that Lowie has collected from the people.

From the point of interest of The Crozer Quarterly the significant section is that which deals with religion and its manifestations. For those reared in Christian traditions the Crow beliefs and rites are strange indeed. There are lacking elements that frequently characterize primitive religions such as divination, a cult of ancestors, blood sacrifices, and priestly mediations. The Crow believes that it is possible to meet God face to face, and learn his will directly. Sometimes supernatural beings do not wait to be sought, but appear unsolicited. This matter of visitations occupies the most important place in his faith. It is a fundamental method of controlling life. There seems to be a larger proportion of benignant gods among the Crows than many other primitive groups. Yet they are not all kind. Some divinities come to disturb and plague. But gods with well-articulated social or cosmic functions are not in evidence. In addition to divinities there are sacred objects, pretty much on the level of fetiches. The interest that the Crow has in his religious rituals and customs is material benefit. Religion appears to have little or no moral significance.

A. Stewart Woodburne.

SCIENCE AND RELIGION. N. Bishop Harman, M. A., M. B., F. R. C. S. New York: The Macmillan Company. 1935. Pp. 175. $1.50.

THE perennial problem of the relation between science and religion is discussed here by an English surgeon. The author is interested in both from the practical standpoint, and in addition has the advantage of wide reading in the findings and interpretations of scientists and theologians. The result is an exceedingly readable book, and one that should be a real contribution to the better understanding of the way in which these two disciplines may supplement each other. His method is to examine some of the great beliefs of Christianity, and to demonstrate wherein they may be scientifically validated, and in what respects they need to be adjusted to conform to the findings of the sciences.

Doctor Harman finds in science the discovery of truths that vindicate the religious man's faith in God, in prayer, and in immortality. He cannot accept the idea of miracle in the traditional sense of a breach of natural law. Yet nature and scientific achievement disclose greater wonders than any disruption of natural law, and in that sense the value of miracle is preserved.

A. S. WOODBURNE.

THEN AND NOW. Gilbert Murray, Professor of Greek, Oxford University. New York: Oxford University Press. 1935. Pp. 42. 70 cents.

PROF. GILBERT MURRAY'S essay is a study of the cultural change that has come about in the last fifty years. He points out the superficiality of many of the cynical allusions to the period of a half-century ago as Victorian, and reminds us of our great indebtedness to that time. The World War has been taken as the beginning of the end of that era. It is accepted in many circles as the signal for bidding farewell to all sorts of practices and values. Professor Murray refuses to accept this conclusion. He is disturbed, however, over the possibilities in case another world cataclysm should overtake us. With a sanity of judgment that commands respect, he compels his readers to face the problem as to whether our civilization could go through another world war without utterly collapsing. The greatest problem facing the civilized world today is that of finding a way to get rid of war. The essay deserves to be printed in a cheap popular edition so that it could be distributed and read widely.

A. S. WOODBURNE.

THE PSYCHOLOGY OF CHRISTIAN PERSONALITY. Ernest M. Ligon. New York: The Macmillan Company. 1935. Pp. x, 393. $3.00.

IN the introductory paragraph to this book the author recalls the time when magicians mystified people by drawing rabbits from hats and by similar practices. He says that that age has passed because of the universal reach of popular science. To this reviewer the author comes perilously close to reviving the cult in his approach to the theme of the book. A man who starts out explicitly to find in the teachings of Jesus the gist of all that contemporary psychology wants to say about the development of superior personality is attempting a dubiously sound task. "I have endeavored deliberately to see if I could so interpret Jesus' teachings that they would be in accord with all we know of the psychology of personality."

A man taking this position leaves himself open to two serious criticisms. In the first place, he tries to make Jesus square with the pantheon of science. That would validate the gospels of the New Testament at the final bar of good judg-

ment. It would make a first-century figure a forerunner of twentieth-century scientists. In order to live up to this schedule the author is forced to handpick the "authentic" teachings of Jesus from the general fund of source material, and he must select interpretations of such materials in harmony with psychological principles. This is difficult. The author confesses, "When New Testament students are not agreed upon the meaning of certain teachings, the psychological validity has often been the deciding factor."

The second criticism is a corollary of the first. If the teachings of psychology concerning the growth of personality have the moral support of Jesus' wisdom, how much more commendable should they be to the reading public. "The scientific method is inherent in the teachings of Jesus."

There are many very illuminating and helpful pages in this book, which merit careful reading. Unfortunately the author passes over the social approach to personality too lightly to present a balanced view of his secular phase of the subject. Even so, the general pattern of the text is vitiated by a harmonization interest that is not in keeping either with Jesus' approval to life issues or with psychology's introduction to human nature.

STEWART G. COLE.

THE PROPHET OF THE HEART. Frank Cairns. New York: Harper & Brothers. 1935. Pp. 149. $1.50.

UNLIKE most books on the subject of homiletics, this volume is winsome and instructive beyond ordinary. So simple in its presentation that even one not technically interested would most certainly enjoy it, nevertheless it encompasses the vital concerns of the whole field of preaching. The volume is filled with apt quotations and vivid and refreshing illustrations. Especially appropriate are the author's words on the technique of the sermon. Those who treat lightly or despise the more technical elements of sermon-making ought to read this particular chapter. The book is written in a fine but free-reading style, and is the printed form of the Warwick Lectures given by the author in 1934.

GEORGE FERGUSON FINNIE.

WAR: NO PROFIT, NO GLORY, NO NEED. Norman Thomas. New York: Frederick A. Stokes Company. 1935. Pp. xii, 234. $1.50.

MAY I recommend to anyone who feels himself confronted by the problem of what our society of nations is to do about the business of war that he read Norman Thomas' recent volume on the subject? As a young and ardent pacifist whose thinking on all the complicated ramifications of the problem is still decidedly foggy, I have found the book an invaluable aid in clearing up certain points. To most of us, the economic and political implications of trying to maintain peace are a hopeless mass which we cannot untangle because we are not sufficiently well acquainted with world affairs. Mr. Thomas has succeeded admirably in preparing a book which is sufficiently simple and compact to make popular reading material, and which is also appealing on the grounds of the intelligent approach of the author to the material with which he is dealing.

Mr. Thomas discusses most effectively "the whys and wherefores" of war, and its futility, and then summarizes his suggestions as to the program to be followed if we are to deal competently with its horrors. The reviewer's reaction was that, while Mr. Thomas does not permit himself to be over-emotional, he yet manages

to achieve a degree of persuasiveness which is increased by the fairness with which he writes. He makes no claims to omniscience, although he is courageous in stating his own point of view with absolute honesty. And—*mirabile dictu*—he has a program which actually seems feasible, and as if its sponsor really knows what he is talking about, rather than if it came from the pen of one of that popular breed of goat, "the impractical idealist."

The book's final attraction is its reasonable price. It should be made available to any and all who are concerned with this problem. The reviewer hopes it is received with the popularity which she feels it deserves.

PATRICIA WOODBURNE.

THE CHRONICLE OF THE SLAVS. Helmold, Priest of Bosau. Translated with introduction and notes by Francis Joseph Tschan. New York: Columbia University Press. 1935. Pp. xii, 321. $4.00.

FASCINATING indeed has been the story of the migration of the barbarian hordes from the hinterland of Europe into the western portions of the continent. In the fourth and fifth centuries, wave after wave rolled down from the north, pounding upon the gates of the vast Roman Empire until they burst open and the flood-tide swept in. Not so much by war as by the sheer weight of numbers—races in the drive of land-hunger—were the new lands conquered.

Slowly, in the wake of the Germanic tribes followed the Slavs who settled central Europe only to be caught in the eighth and ninth centuries by the backwash of these earlier peoples as they surged backward from the shores of the sea, seeking in the sections once neglected by their forbears new lands to satisfy their hunger.

So German and Slav came into conflict, fighting to the death for life-giving soil. The age-long struggle creates for Helmold, a Christian priest of the twelfth century, his mission and heroic task. Out into the forests and the disputed territories duty calls him to teach the humanity of Christ and bring to distracted people peace. The story he recounts helps us to understand this endless search of the race of men and reads strangely like that story of these same people, who, centuries later, crossed the Sea of Darkness, sweeping still more swiftly and resistlessly over the plains, prairies and mountains to the Pacific farther on. The hunger must be satisfied and the methods used differ little from the raids, massacres, cattle rustling of our own conquest of a Continent.

Professor Tschan of the Pennsylvania State College keeps the story vivid and dramatic in his English translation. And the final question arises to the student of yesterday and today, must such an elemental urge be satisfied only by recourse to war?

R. E. E. HARKNESS.

HISTORIC CHAPTERS IN CHRISTIAN EDUCATION IN AMERICA. E. Morris Fergusson. New York: Fleming H. Revell Company. 1935. Pp. 192. $1.50.

DOCTOR FERGUSSON'S professional life spanned the development of the modern church school. In this book he traces the stages of this movement with due regard for the rich lore of source materials. The author enters into the theme with the same romantic zeal that characterized him in all his religious interests. The result is a text of much usefulness. On the one hand, it presents the purpose and expansiveness of the American Sunday school, and on the other, it traces the evolution of method in religious education procedure. For those who have remained unacquainted with

the progress of Christian nurture in recent decades, this introduction will prove invaluable.

STEWART G. COLE.

FRONTIERS OF CHRISTIAN THINKING. Frederick C. Grant. Chicago: Willett, Clark and Company. 1935. Pp. 179. $2.00.

DOCTOR GRANT, the eminent Episcopalian scholar, developed this book from a course of lectures delivered at the Tower Hill Convocation of the Chicago Congregational Union. It includes a significant discussion of the question of Christian Reunion in which the author, while expressing personal preference for the episcopal form of church government, goes a long way in suggesting modifications in the interests of a united Christendom.

The treatment of the relation between religion and science is constructive and stimulating. These two are not to be considered as alternative approaches to Reality, but as mutually supplemental. "For the life of the universe is one life, one living network of closely interrelated activity, with varying degrees of consciousness and of freedom" (p. 35). Religion's specific contribution is spiritual. Doctor Grant illustrates his thesis in the matter of Christology. While accepting the findings of Christological scholarship, he yet finds ground for urging the significance and power of a spiritual Christ. His lordship must be recognized in the spiritual life of his followers. He is truly revealed only to those who live in his way.

A. STEWART WOODBURNE.

CONSPECTUS OF COOPERATIVE MISSIONARY ENTERPRISES. Charles H. Fahs and Helen E. Davis. New York: International Missionary Council. 1935. Pp. 252.

IT is often remarked that the missionary enterprise is one in which the churches of the West ought to forget their differences and cooperate. This *Conspectus* is evidence of the amazing degree in which cooperation is already an established fact. It should be an effectual answer to people who insist on an ultra-denominational mindedness. Such a volume is also of great inspirational value. If as much significant work as this represents can be effectually carried on together, we certainly should explore further possibilities in the same direction. It is perfectly obvious that many of the most significant aspects of missionary work are only possible because of the cooperative motive. The reviewer regrets to observe one very important omission, viz.: The Missionary Educational Council of South India in which about forty missionary societies and colleges cooperate in determining matters of educational policy and dealing with Government.

A. STEWART WOODBURNE.

LEADERSHIP MANUAL. Florence M. Hornbach. Paterson, N. J.: St. Anthony Guild Press. 1934. Pp. xii, 127. $1.50.

THE Roman Catholic Church, ever since the Encyclical on Christian Education was set forth in 1929, has been devoting noticeable attention to adult education. This text has been prepared by a competent teacher for adult study groups. Means of overcoming inertia in the parish, methods of promoting group-study classes, and values that accrue through systematic attention to cultural subjects, are discussed. The expectation is that the Catholic Action movement will be increased by lifting the level of the lay mind of the Church.

STEWART G. COLE.

THE WALTERS FAMILY: A Narrative Account of their Problems and How they Were Met. Florence M. Hornbach. Paterson, N. J.: St. Anthony Guild Press. 1935. Pp. xviii, 337. $2.50.

AS A Fellow of the National Council of Parent Education and Director of Education of St. Anthony Guild, the author has conducted classes with Catholic parents over a period of years. In the course of this enlistment she has learned first-hand the difficulties, the worries, the hopes, the mistakes, the successes that attend the rôle of parenthood. This source-material has furnished her the themes for this book. Nor have the view-point of youth and the difficulties that perplex children been omitted in her treatment. The Walters family (father, mother, and four children) provide a pattern for the counsel and guidance which the author seeks to set forth. Written with real insight and in popular form, the book should render a real service to the American home.

STEWART G. COLE.

REALISTIC PACIFISM. Leyton Richards. Chicago: Willett, Clark and Company. 1935. Pp. xiv, 258. $2.00.

IT is not enough to hate war. We must work for peace. This is the burden of a book that is really two books in one, being a combination of *The Christian Alternative to War,* published in England in 1929, a limited number of which was sent to this country, and *The Christian's Contribution to Peace,* published in 1935 and made available to American readers for the first within the covers of *Realistic Pacifism.*

Believing that pacifism is never "mere sentimentalism" or "supine acquiescence in high-handed wrong," the author deals with two aspects of pacifism. The first is the negative and personal; that is, the repudiation of war. The second is positive and political; the desire for peace and working to that end. Whereas the first involved the matter of personal conviction, the second deals with positive endeavor to establish international peace.

Concerning personal pacifism, the author asks, "In view of our more intimate understanding of Jesus and of the pressure of the war system upon modern life, the question cannot be burked: Is war as we know it an activity in which the Christian can be faithful to Christ or an enterprise which the church can endorse in his name?" By way of answer to the question, he deals carefully with such arguments as (1) war is sometimes the lesser of two evils, and (2) armies and navies are to be sanctioned for police purposes.

Before leaving his first section, he deals with the authority of Christ as the basis for Christian pacifism, then gives two chapters to a picture of what war really is. No one could read these chapters without being shaken by the sheer horror of the picture he presents. Over against it (and horror is a weak word for his picture of the truth about war) he seeks to place the Christian alternative. Since wars do not arise until negotiations are broken down, and since negotiation is not something that is available to the individual Christian, and again since in the time of war almost all avenues of positive or active testimony for peace are closed, the Christian is left with at least this one possibility, namely, a quiet refusal to wage war. Both objections to such a stand and warrants for it are considered with the weight of argument, of course, supporting such an attitude toward participation in war.

Turning in his treatment to the second or positive and political aspect of pacifism, he faces the reader up squarely to nationalism as the primal cause of war, and

pleads for the demonstration of a religious impulse which is more potent than the worship of the state. He differentiates carefully, at this point, between nationalism and nationality.

While declaring that a Christian must have a "lively sympathy with the endeavor to substitute for the competitive game of beggar-my-neighbor in the economic world an order of life upon a cooperative basis governed by intelligent planning," he, however, raises the question, "Can war be abolished without first getting rid of capitalism?" If it cannot, he thinks, we are lost since "war is nearer than socialism"; omens indicate a new war before a new social order can be established. Since economics is not the prime cause of war but the nationalistic passion which is superimposed upon economic strife, he believes we can and must rid the world of the menace of war or else the dream of a cooperative order is forever impossible.

One of the finest sections of the book presents a refutation of the thesis that military preparedness makes for peace, and from historical evidence of the psychological, political, and physical factors of modern warfare argues that the assumption is a false one. Incidentally, every point that he raises throughout the book is illustrated by appeal to history.

As an alternative to nationalism, he offers a world "federalism." He says nothing at this point as to how the race problem complicates the effort to achieve such a federation, and it would seem that by so much is his approach weakened.

His final appeal is that since nationalism is the greatest enemy of peace, it is the first duty of the Christian church to win public opinion over to the side of internationalism along the lines already laid down (though not completed) by the League of Nations.

The book is persuasively written, and then problems are clearly stated and the discussion clear and to the point throughout. One can hardly lay the book down without saying, "I must not only be against war, but I must think about his suggestions as to how I can work for peace." The positive approach to the question of pacifism is the book's most valuable contribution.

CLARENCE W. CRANFORD.

A HISTORY OF PENNSYLVANIA. Wayland Fuller Dunaway, Ph. D. New York: Prentice-Hall, Inc. 1935. Pp. 808. School edition, $4.00; with maps, $5.00.

DOCTOR DUNAWAY, an alumnus of Crozer Seminary, at present Professor of American History at The Pennsylvania State College, in this one volume has succeeded in producing a most comprehensive history of the State. Considering the large place Pennsylvania has played from early Colonial days, through the Revolutionary period and the formative years of the new Republic, the Civil War and the industrial era unto the present, this is no mean achievement.

Beginning with the settlements of the Dutch and the Swedes along the Delaware, the author leads us through the checkered history of Penn's "Holy Experiment," which in spite of its name, had troubles and dissensions enough. Later developments under able governors led to the troubled times of the French and Indian Wars when the non-militarist Quaker thwarted the successful prosecution of the war but found it possible to vote supplies as "a gift to the Queen," rather than for shot and shell. It was under these circumstances that the Quaker lost forever his control of the political affairs of the territory.

The story of Pennsylvania's large contribution to the War of the Revolution and the establishment of the United States is well told. But of special value is the recog-

nition of the effects the various races—chiefly English, Germans, Scotch-Irish—have had upon the State religiously, politically and culturally. The Germans, settling in the isolated but fertile valleys, have continued almost a foreign element to this day but have developed one of the finest agricultural sections of America.

In the chapter, "Pennsylvania and the Civil War," we are disillusioned, if we have not already been, as to the idealism and nobility of that internecine clash. There was graft and corruption as well as profiteering. Nor did Abraham Lincoln receive either the support or the esteem we in this latter day may fondly think was due him. His "assumption of extraordinary powers . . . without constitutional warrant, aroused throughout the state a feeling of uneasiness that the liberties of the people were endangered. . . No man could speak his mind without running the risk of being arrested under secret orders from Washington, and the freedom of the press was imperiled." And again, although the great body of the citizens gave loyal support, the Quakers, Dunkards and the Mennonites caused considerable concern to the leaders.

A number of chapters give a faithful résumé of affairs under the political control of the great "bosses" and the Republican machines, bringing such history down to the present day. But in addition, and of greater value, is the story of Pennsylvania's achievements in the realms of Agriculture, Manufactures, Transportation, Trade and Banking, Mining, Education, Religion and the Fine Arts.

As a compendium of information and facts of Pennsylvania's history and activities, this volume by Professor Dunaway, in the Prentice-Hall History Series, will prove one of special value and interest.

R. E. E. Harkness.

The Conquest of Death: An Imminent Step in Evolution. Mrs. Annie C. Bill. Boston: A. A. Beauchamp. Pp. 432. 1935. $3.00.

This book is a very earnest effort to solve the problem of actual, physical death. This effort is made with a thorough understanding of modern, scientific developments. The author is at home in the world of science.

Here is Mrs. Bill's thesis: There is no necessity for death. Because it has been accepted by man as inevitable, does not mean that there is no possibility of conquering this enemy of mankind. The logic of her discussion is as follows: The single cell is immortal. But when single cells combine into tissues and organs to make the human organism they are not immortal. Death, then, comes not from the failure of the cell to survive, but from the defective process of the cells in the human organism. Now, if some means can be found to overcome this defective process, death is thereby conquered. This means is resident in the single and collective mind of man. If the life-process is to take the place of the death-process, the defective organization of the process in the highest organism must be made effective by mind.

Mrs. Bill uses four hundred and thirty-two pages to show how mind can do this "overcoming," but I am still in the dark. Perhaps if you read the book, the light may dawn.

Guy C. Heyl.

A Greek Papyrus Reader. Edited by Edgar J. Goodspeed and Ernest Cadman Colwell. Chicago: The University of Chicago Press. 1935. Pp. vii, 108. $1.50.

In this brief compass Professors Goodspeed and Colwell have provided a very useful tool for the student of the New Testament. Although the value of the papyri for a

proper understanding of the language of the New Testament has long been recognized, too little use of them has been made in training the professional student of Christian beginnings. Too often the editions have translations appended to each fragment. These are convenient, but—human nature being what it is—have often been a distinct detriment to students, content to get the meaning but unwilling to pay the price of first-hand knowledge. In this edition no translations are appended. Instead an adequate vocabulary is provided at the end of the volume. The eighty-two texts are well selected and provide a wide range of subjects.

MORTON S. ENSLIN.

THE MIND OF PAUL. Irwin Edman. New York: Henry Holt and Company. 1935. Pp. 187. $1.75.

HERE is a real book. Paul lives in these pages, and it is neither the Paul whom the sentimentalists have decked out with a most unbecoming halo nor that equally unhistoric and sinister figure who perversely muddied the early Christian message. Few modern books, larger and more ambitious in form though they may be, have succeeded in coming down to a real understanding of the mind of Paul. To paint the portrait of a mind, not to chronicle the narrative of the career of a missionary, is the author's purpose. He has been splendidly successful.

Paul was a Jew, and never quite ceased to be one. From the Gentile world in which he was born and in which he labored he found the form of the mystery which was, in rivalry with not dissimilar mysteries, to win the Gentile world. The fusing of the simple Galilean with the eternal Wisdom and Power, the King coming in clouds and in apocalyptic splendor—this gives a strange pathos and intimacy to Paul's preaching. But it was the mystic in Paul that acts as the central flame, that gave coherence and power to his thinking. "The missionary may seem both dated and intransigent; the metaphysician in Paul obscure and amateur. But he lives as one of the spokesmen of the religious imagination, speaking with the tongues of men and angels of that Spirit living in him by which Spirit he was saved, of Spirit in a living and loving identity with which alone any man might be saved."

MORTON S. ENSLIN.

OLD TESTAMENT BIOGRAPHIES. H. W. Tribble, John L. Hill, Kyle M. Yates. Nashville: Broadman Press. 1935. Pp. 332. 75 cents.

MAKING THE WORLD CHRISTIAN. P. E. Burroughs, Arthur J. Brown, John D. Freeman. Nashville: Broadman Press. 1935. Pp. 333. 75 cents.

EACH of these volumes is made up of three training course study-books bound together in order to meet the needs of leaders of such courses and especially of teachers of the Bible and Religious Education in higher schools of learning. The chapters are carefully outlined and questions for discussion suggested. Valuable bibliographies are included in both volumes.

The authors of the first and third sections of *Old Testament Biographies* are professors in the Southern Baptist Seminary. The second section was written by the Book Editor of the Baptist Sunday School Board. In addition to giving accounts of the lives of the leading Old Testament characters, the intervening history is sketched so that the entire biblical record is covered.

Making the World Christian is concerned with three necessary steps in reaching the goal suggested by the text: evangelism, stewardship, and missions. The discussion of the first two of these is by Doctor Burroughs. Doctors Brown and Freeman collaborated in writing the third section. The purpose of the books is practical; it aims to develop personal workers, givers, and promoters of missions It does not deal with abstractions, but presents vital principles and presses home immediate responsibilities.

The form in which these volumes are published is noteworthy. Printing and binding are excellent. One wonders how it is possible to offer them at such a moderate price.

RITTENHOUSE NEISSER.

THIS I CAN BELIEVE. Alfred Grant Walton. New York: Harper and Brothers. 1935. Pp. xiv, 256. $1.50.

THIS volume is a worthy representative of many which are being written to meet the needs of the "ordinary man," and bridge the gap between the findings of technical theological study and the issues of every-day life.

The author is sure that "the modern man wants some religious ideas in which he may fully believe." He has difficulty in finding "spiritual reality." The "scientific spirit" has affected him. He questions the "authoritative declarations of the past." What is called truth has no value for him unless he can believe it as true. Religion and common sense must be agreeable to one another. Intelligence and faith must not be at odds.

The average man who searches for such "a well-balanced and satisfactory conception of religion" meets many difficulties. He has neither the time, nor the necessary background for "extensive studies in the field of Christian thought." Technical works on theology are too hard reading for him. He finds progress painfully slow.

With such readers in view the author discusses the Bible and the principal religious ideas with which it is concerned. While he insists upon the preeminence of the Bible, and declares that it "will never be displaced, nor . . . lose its prestige as 'the Book of Books,'" he endeavors to show that it is not verbally inerrant, nor infallible, and that it has no such organic unity as to justify the use of the "proof-text method." What it gives us is "the loftiest spiritual insights of the greatest religious souls of the world's most religious people."

"Divinity" rather than "deity" is the term used to describe Jesus, the latter word being regarded as inappropriate. The freedom of Jesus from sin, his "complete devotion to the will of God," and his perfect manifestation of the spirit of love lead the author to conclude: "The character of God cannot be more than that of Jesus, because Jesus' character has nothing wanting in it."

After the same manner the writer indicates what he thinks about the resurrection of Jesus, the Trinity, the Atonement, miracles, prayer and immortality. He faces the issues raised squarely and gives his conclusions frankly. The book is valuable for those who have intellectual difficulties, and especially for young people who need help in thinking their way to intelligent faith. Bible classes and discussion groups should find it useful as a basis for study.

RITTENHOUSE NEISSER.

The Face of Mother India. Katherine Mayo. New York: Harper and Brothers. 1935. 392 photographs and 50,000 words of text. $3.50.

Katherine Mayo in *Mother India* did as much as any living person to make America conscious of India. The present volume is of quite a different sort. Its numerous photographs enable the reader to visualize much that might otherwise have to be imagined. They portray a great variety of subjects: scenery, temples, mosques, rites, political leaders, holy men, demonstrations, and so forth. For those who have lived in India perhaps the gallery is as notable for what it omits as what it includes. That was, of course, the greatest criticism of her other work. She is herself quite aware that she has deliberately selected with definite purposes in view.

In the text with which the book begins, we have some of the interesting pages from the history of India beginning with the coming of the Muhammadan. One thing she has done effectively. She has enabled her readers to understand the genesis and causes for Hindu-Muslim tension in India. She has also shown that in some cases where there has been bloodshed in recent years, the cause is much more justly traced to that tension than to British rule. In the light of the increasing demands of Indians for self-expression and self-rule, this latest book from Miss Mayo will be read with keen interest.

A. Stewart Woodburne.

Ethical Philosophy and Civilization. E. D. Zinninger. Los Angeles: Wetzel Publishing Company. 1935. Pp. 372. $2.50.

The value of this work is inspirational rather than scholarly. It is intended to help the reader to reflect upon the moral purpose of his life and of the universe. The approach is philosophical and not scientific, and is distinctly in line with the usual type of literature produced by the New Thought group. However, the author is not representing that movement. He is a thoroughgoing idealist, and stresses the fact that thoughts are things. Thus the way to Utopia is to change the thinking of mankind. Through the book are innumerable assumptions taken for granted as true, and with little if any proof. The Scripture is used indiscriminately to support arguments for the various positions of the author. In short, the work seems to be a call for believers into a great spiritual adventure for human welfare. The collection of one hundred maxims, and the catechism of nineteen questions at the end of the book appear to be a crystallization of the contents of the book, and intended for such as would believe.

David J. Evans.

If With All Your Hearts. Louise Platt Hauck. Philadelphia: The Penn Publishing Company. 1935. Pp. 317. $2.00.

Were John Baillie, author of *And the Life Everlasting,* to look for fiction to give conditional immortality to his chapter, "Approach To The Eternal Prospect," he could well assign this entrancing novel the office. Baillie would cast all thought on immortality in the light of the most precious soul one knows. Mrs. Hauck brings Faith Llewelyn, the heroine of her piece, from atheism to theism through such an approach.

Ministers wanting an amazingly true likeness of their thinking selves would do well to follow this liberal and youthful minister through his experiences involving him in marriage with an atheistic wife, the conduct of an ultra-liberal, fashionable city congregation, and a crisis which leaves him a free-lance at the head of the

Church of the Liberal Law, a non-liturgical, non-creedal institution without public prayers and where sermons become short talks on some phase of modern life.

ERIC OESTERLE.

CHRISTIAN YOUTH IN ACTION. Frank W. Herriott. New York: Friendship Press. 1935. Pp. 169. $1.00.

THAT all is not right with the world is common knowledge. That young people in our churches feel they ought to be doing something about it is also recognized. The question that presents itself to these young people is, "But what can we do?" This book is an answer to that question. Its method of answering is to present case studies of projects which are actually being carried out by various young people's groups over the country, both by way of treating the symptoms and by way of trying to understand and deal with causes. The book is really a collection of such case studies which are presented that they may suggest similar projects for other young people's groups to take up.

In addition, the book (which is written primarily to young people themselves) gives a sketchy but clear picture of actual conditions. Valuable statistics are included on such things as unemployment among young people, the distribution of wealth in the United States, war profits, etc. The need for better racial understanding is stressed.

For two other reasons the book is valuable. One is that it gives the history of the beginning and growth of the Christian Youth Building a New World Program of the Christian Youth Council of North America. Also, in the references at the close of each chapter, a comprehensive bibliography of books dealing with the issues raised is given. It is a splendid book for any person who is seeking to know how to build a program with his own young people whereby they may gear into the whole Christian Youth Program. It is a book that ought to be put into the hands of the leaders of every young people's group.

CLARENCE W. CRANFORD.

I DISCOVER THE ORIENT. Fletcher S. Brockman. New York and London: Harper and Brothers. 1935. Pp. xii, 211. $2.00.

THE title describes the book perfectly. It is a record of discovery. The discovery is as marvelous as Peter's discovery of the mind of the Gentile Cornelius, and probably as significant for the future of Christianity in the Orient. To some this self-disclosure of a missionary's mind promises the opening of a new era in missionary activity; to others it will appear a betrayal of Christianity's uniqueness and superiority in the interests of accommodation to an alien culture. Already the epoch-making book, *Re-Thinking Missions,* has produced two parties in the missionary enterprise, somewhat analogous to that occasioned by Paul's ability to see value in Greek literature and religion. This timely volume should have wide circulation. Its autobiographical character wins attention. The narrative is as entertaining as personal conversation. It is a thrilling adventure story simply and graphically told.

Mr. Brockman has traveled far and seen much. During his twenty-five years in the Orient, he had opportunity to witness the Boxer uprising, the overthrow of the Manchu Dynasty, and the establishment of the Republic, historical changes as momentous for China as the Fall of the Roman Empire for western Europe. During these same years, he had the privilege of intimate friendship with Sun Yat-Sen,

Chiang Kai-Shek, H. H. Kung, C. T. Wang, and other leaders who sought to found a stable government in China. His work as organizer of the Y. M. C. A. in the Orient brought him into intimate touch with nationally known native scholars, statesmen, financiers, merchants, industrialists, as well as representative men of the cities and larger villages. These experiences led him to awareness of changes occurring in his own mind. He could not but compare his growing appreciation of the intellectual and moral qualities of his new friends with his mental outlook when he gave himself enthusiastically to the cause of missions in foreign fields. He enlisted at the beginning of the Student Volunteer Movement, actuated by the motives that were dominant then. During the twenty-five years he made discoveries within himself and in the hearts of Confucianist gentlemen quite as novel and surprising as anything his physical eyes had seen. He discovered himself growing more tolerant and sympathetic and appreciative, but no less sure of the validity of the Christian message. This volume is narrative of mental outlook from the day he enlisted for missionary work to the present, and leads to the significant last chapter, entitled, "I Take My Bearings."

This volume greatly cheered one reader; it is indicative of return to the catholicity of Origen and Clement of Alexandria, who could appreciate the values of Greek and Jew in preparation for the Christian message; it gives assurance of the vitality of seed sown in what may be patronizingly called alien soil to bring forth fruits of the Spirit. *I Discover the Orient* should be read by all interested in the spread of Christianity.

MILTON G. EVANS.

THE ORIGIN OF RELIGION. Samuel M. Zwemer, Professor of History of Religion and Christian Missions, Princeton Theological Seminary. Nashville: Cokesbury Press. 1935. Pp. 256. $2.00.

THIS volume is based on the *Smyth Lectures* delivered at Columbia Theological Seminary, Decatur, Ga., in 1935. The author is a recognized authority on Mohammedanism. From early manhood he was a missionary to Moslems and a sympathetic interpreter of their faith. Archæological and linguistic interests induced him to study the origin and history of Islamic faith and practice. Long residence in Egypt and Arabia gave him opportunity to become intimately acquainted with Mohammedan theologians. In consequence, his descriptive books on special Islamic doctrines and practices and his editorship of *The Moslem World* have become sources of information in this particular field.

Because of his qualifications he was called to the chair he now holds at Princeton. In this book, *The Origin of Religion,* it is evident that he has left the field of descriptive history and entered that of philosophy, for it concerns origins that cannot be historically traced but must be logically vindicated. True, his philosophy is founded on data derived from archæology and anthropology and ethnology. He has gathered his evidential material from sources of varying degrees of authority, and gratefully acknowledges his indebtedness to the latest and most compendious sources, *The Origin of the Idea of God,* by P. Wilhelm Schmidt, S. V. D., Professor at the University of Vienna. Readers are indebted to the author for making available the conclusion reached by Professor Schmidt and for his own interpretations.

The chapter-headings indicate the scope of the book: "The Origin of Religion"; "The Origin of the Idea of God"; "The Origin of the World and of Man"; "The Origin of Prayer and Sacrifice"; "The Origin of Fire-Worship and Fire as a

Symbol of Deity"; "The Origin of Marriage and Primitive Ethics"; "The Origin of Belief in Immortality." In each chapter he marshals evidence with skill and his own comments are suggestive.

The "Introduction" and the first chapter, entitled, "The History of Origins in Religion," give the author's purpose and point of view. He vindicates the theory that monotheism is due to primitive revelation by basing his argument "not primarily on Scripture but on anthropology by the historical method." In each subsequent chapter he adduces Scripture and anthropology to attest the origin of each belief discussed, but it is somewhat perplexing to know the relative value he gives to his sources, and whether the value is of the same kind in each instance.

The book will be a consolation to many who feel that the fact of religion is conditioned on certainty of knowledge of its origin and that its origin was by revelation; it will be a valuable introductory source-book for those specially interested in origins of religious belief; it will be instructive reading for those who are not sure that revelation and evolution are necessarily antithetic, and who read, as the author has written, "in the firm faith that God is the creator of the universe and that he made man in his image."

A good classified select bibliography and a sufficiently minute index gives the book additional value for the student.

MILTON G. EVANS.

HISTORY AND INTERPRETATION IN THE GOSPELS. Robert Henry Lightfoot. Fellow of New College, Dean Ireland's Professor of Exegesis in the University of Oxford, Examining Chaplain to the Archbishop of Canterbury. Bampton Lectures for 1934. New York and London: Harper and Brothers. 1935. Pp. xvii, 236. $3.00.

THIS is a book to be reckoned with. Many will read it with surprise, some with real pain. The author has no desire to be iconoclastic; none the less he feels, and rightly, that in a subject as important as the origin and nature of the Christian gospels, it is folly to blind one's eyes to truth, unpleasant though the first glimpses be.

German scholarship, although viewed askance in England, has, he is convinced, been on the right track in its attempt to probe behind our earliest gospel, Mark. For many years the church had possessed no connected account of the ministry of Jesus. Instead isolated stories and individual sayings had circulated in the different communities. These were deemed of value not because of any desire to preserve for the future a chronicle of the early days but because of the immediate needs of the communities themselves. Gradually these individual sayings and wonder-stories had gravitated together and assumed a semblance of literary form, occasionally coming to have some hint of the time or circumstance under which it was felt that this or that had been said or done. This—with the probable exception of the Passion narrative which from the earliest times had apparently had a more or less definite form—was the type of material available to Mark. This gospel was the earliest attempt to organize definitely and to combine these fluid traditions into a connected account of the ministry of Jesus. Furthermore, in this attempt the evangelist was governed by a distinctly theological interest. That is, his purpose was not simply nor even primarily biographical, but was so to depict the ministry as to make clear to his Christian readers its true significance. Fundamental in the eyes of Mark was the belief that Jesus was, and knew himself to be, the Messiah, but that he had scrupulously guarded that secret, even to the very end. This view,

which later involved the church in fresh perplexities, is for Mark the key to the ministry of Jesus. That the *reader* may not share the error of the disciple and the crowd Mark gives occasional judicious hints, as, for example, in the preface (which does not end until *after* the temptation) and in the occasional outcries of the demons.

Thus Professor Lightfoot has not only largely allied himself to the advocates of form criticism, notably Dibelius of Heidelberg, but has been deeply influenced—perhaps in fact too deeply—by the views of Wrede. Yet this is not to be construed as a suggestion that these eight lectures are a mere rehash of the views of others. It is perhaps fair to say with the publishers that they constitute the first complete discussion in English of this interpretation of the gospels; it should, however, be added that Lightfoot himself must be reckoned as one of the pioneers and not a mere retailer or popularizer of the work of other men.

The volume challenges the most careful attention and study by the most expert in gospel criticism. But it should be also of distinct value for others than the expert. The educated minister who wishes to know in which direction the tides are running will find it will repay his study. That all the details of this new method will stand the test of time is far from certain. It is, for example, of interest that while the author describes in his second lecture the various classifications of material which form critics think they have found in the fluid sources of Mark, he yet does not emphasize them greatly in his later chapters. But that he and his fellows are fundamentally correct in their insistence—and of course Wrede had pointed the way—that Mark is a vastly more complex book than has been generally supposed is becoming every day more obvious. Mark and John are today seen to stand much closer together than was apparent three or, for that matter, even a single decade ago. But it is Mark who is now seen to be more like John, not John more like Mark.

It is idle to deny that all this involves serious consequences for Christians who wistfully search, but in vain, the gospel pages for a real biography of Jesus. Here at least those who seek almost certainly will not find. This Lightfoot candidly admits: "It seems, then, that the form of the earthly no less than of the heavenly Christ is for the most part hidden from us. For all the inestimable value of the gospels, they yield us little more than a whisper of his voice; we trace in him but the outskirts of his ways." Yet he can continue, and for many his words will ring profoundly true, "Only when we see him hereafter in his fullness shall we know him also as he was on earth. And perhaps the more we ponder the matter, the more clearly we shall understand the reason for it, and therefore shall not wish it otherwise. For probably we are at present as little prepared for the one as for the other."

Morton S. Enslin.

The Basic Beliefs of Jesus. Paul B. Kern. Nashville, Tenn.: Cokesbury Press. 1935. Pp. 241. $2.00.

It is of interest to note the changing attitudes of students in their methods of approach toward Jesus. He still remains the inspiration of men seeking to create the good life. But the source of that inspiration, not to say authority, seems ever shifting. We have had the authority of the Divine Personality, then the absoluteness of his teaching and later the compelling nobleness of his life.

But the author, "One of the Bishops of the Methodist Episcopal Church, South," describes his book as "A Study of the Assumptions Behind a Life." Quoting George Bernard Shaw, "What a man believes may be ascertained not from his creed, but

from the assumptions on which he habitually acts," Bishop Kern states that the only way to understand Jesus is to discover so far as possible those "fundamental presuppositions," "the creative ideal and pattern of thought" by which he lived, and spoke and wrought.

The study, it must be acknowledged, is not according to technical scholarship and yet it is distinctly of high inspirational value. Perhaps one of the finest emphases is upon Jesus' faith in men. "He trusts the acceptance of his truth to response of the human rather than to the authority and compulsion and of tradition and dogma." And he throws into contrast today's tendency toward "authoritarianism" in this land and in others,—The robbing of individuals of self-reliance and the socializing of them in groups. The truest discipline is the self-imposed that comes from a knowledge and understanding of the ways of life.

There are some general statements, which like most of such, are not exactly true. "What one thinks of God determines what one believes about man." Perhaps, but the converse is also true. That seemed to be the view of Jesus. It was not that his attitude toward his fellow men reveals his conception of God but his knowledge of men revealed God to him. This surely is true of the life of Jesus as the author himself asserts: "Jesus clarified and enriched the meaning of fatherhood by living the perfect life of a Son of God and thereby revealed that God was the kind of Father who could have and approve such a Son as Jesus."

The book will be found stimulating and constructive in this attempt to discover those assumptions which are basic, not alone for Jesus but for all who would live their lives worthily in their own way.

R. E. E. Harkness.

The Romance of Hassidism. Jacob S. Minkin. New York: The Macmillan Company. Pp. vii, viii, 398. $3.50.

Here is the story of a religious movement, originating in Poland about the year 1730 of our era, under Israel Baal Shem Tob, that gave new life to Polish Judaism and permanently affected Judaism at large. Hassidism was a product of seventeenth century Jewish life in Poland. Here and in the surrounding country, between the years 1648 and 1658 not less than 700 Jewish communities with a population of more than 100,000 were wiped out. Terror was everywhere, escape there was none. The rabbis were writing books on sacrifice and ritual, while despair settled down on the people.

In such a background, the founder of Hassidism was born. In earlier periods, mysticism had occasionally been a vital element in Judaism. The Kabbalah and the Zohar, "The Book of Splendor," had preserved rabbinical interpretations of the spiritual nature of the universe. Rooted in allegorical exegesis that found an inner sense in every number, letter, word and accent of Scripture, these interpretations held to the imminence of Deity in creation, the ability of man to understand the Divine mysteries, and believed ultimate triumph would come when man attained purity and goodness and the Messiah came to restore Israel.

Much of this was essentially apocalyptic and naturally furnished consolation for a time of tragedy. No wonder then that when after long years of pondering, Israel Baal Shem Tob arrived at his fundamental principles, he met both encouragement and opposition. Jewish orthodoxy ever leaned toward the ritualistic and the rational rather than toward the apocalyptic or mystical. In it, books occupied a large place and sound learning rather than dreaming was prized.

But Israel, who because of his influence and his reputed miraculous gifts was

later called Baal Shem, was a dreamer who preferred nature to books. He loved the open spaces and had spent long years in poverty in the Carpathian mountains, where he communed with nature and the God of nature. He taught that life was to be enjoyed and that the universe was friendly. A mystic, he prized the inner experience and had little use for the authority of tradition. He was convinced that a man might live on intimate terms with God and hence his interest was bound up in promoting that intimacy. Prayer was the bond of that relationship, and by prayer a man became godlike. Prayer, he taught, was "That sense of inner unity with God which is the basis and substance of all true religion." Naturally he was persecuted by the orthodox, but among the common people he had a large following and soon became a legend.

Disciples such as Dob Baer, noted for his scholarship, Jacob Joseph a gifted interpreter and others established and made articulate this Hassidic movement. The story of the movement, its leading characters and its later downfall through corrupt leaders, has been vividly portrayed by the author. The book is rich in suggestion for modern religious life.

I. G. Matthews.

From the Pyramids to Paul. Prepared in honor of the seventieth birthday of George Livingstone Robinson. By Former Pupils, Colleagues, and Friends; edited by Lewis Gaston Leary. New York: Thomas Nelson and Sons. 1935. Pp. xi, 306. $3.00.

Last June Prof. G. L. Robinson completed thirty-nine years of teaching, two in Knox College, Toronto, and thirty-seven in McCormick Seminary, now for some years known as the Presbyterian Theological Seminary. This volume is an expression of the high esteem in which he is held by colleagues, students and friends. The title, *From the Pyramids to Paul* is of the omnibus variety, and the articles included would have equally justified a title such as "From Creation to Calvin." They, however, are a fitting tribute to a great teacher, well known for his exuberant and kindly personality. Many of them, like Doctor Robinson himself, have a decidedly conservative tone. One or two could easily have been written in the middle ages. Not a few of them are of a predominantly practical and religious nature. In this group, "The Social Opportunity of the Ministry," by Dr. Shailer Mathews is a vigorous, well-balanced statement of moral demands made on the minister. Most of the essays make real contributions to the themes under discussion. Albright, in "The Horites in Palestine," gives an excellent résumé of our knowledge of the Hurri, to date, and then in the light of archæology interprets some of the most important "Horite" Old Testament passages. "The Oldest Immortality Writings," by G. E. Duncan, gathers up the early Egyptian fragments on that subject. Sellers in "David the Slinger" lends his influence to the youthful reaction of William Lyon Phelps against David, who did not play the game according to Hoyle when he faced the Philistine heavy-weight champion. The article by Jacob Quiring, on "Nine Sheets of Precious Parchment," stands high in the order of merit. With ample reasons he takes issue with Schechter who, in "Fragments of a Zadokite Work," holds these sheets were the product of a schismatic group. He has made out a good case for their orthodox authorship. Other excellent articles, to which space prevents a word of appreciation, make this a worth-while volume for a great variety of readers.

I. G. Matthews.

THE RAS SHAMRA TABLETS: THEIR BEARING ON THE OLD TESTAMENT. J. W. Jack, M. A., D. D. New York: Charles Scribner's Sons. 1935. Pp. 54. $1.25.

THE author is well known for his popular works in archæology and the Old Testament, such as "Samaria in the Time of Ahab." These tablets were discovered in 1929 and following years by Schaeffer and Chenet, French archæologists at Ras Shamra, on the Syrian coast a few miles north of Latakia, the ancient Laodicea, and directly east of Cyprus. For the Old Testament student they are among the most important finds of the last fifty years. The mound is situated strategically on the ancient highway of world commerce. From the north came Akkadians, Amurri, Assyrians, Hurri, Hyksos, Hittite and the Sea-Peoples. Minoan and Cypriot civilizations penetrated from the sea, while Egypt and Arabia sent their quotas from the south. The city, with a history preceding 2000 B. C., was cosmopolitan. The evidence of this has been found in the many tablets and broken fragments that have been unearthed during excavation. At least four different languages were in use in this ancient village, in order to meet the needs of commerce, politics and religion. Some of them are written in the old Sumerian syllabary and others in a hitherto unknown alphabet of thirty letters.

Most important is the fact that the language that uses this newly discovered alphabet is closely akin to the Hebrew or the Phœnician. These tablets come from some 2000 B. C. down to 1300 B. C. and are largely interested in religious myth and ritual. Earlier than any of the Old Testament documents they form a background for the study of Hebrew language, legend and ritual. We now know that Daniel (Ezek. 14:14, 20; 28:3) was a legendary hero in Ras Shamra as early as the fourteenth century B. C. It is also assured that "seething a kid in its mother's milk" (Exod. 34:26) was part of the pagan ritual long before Israel entered Canaan. Much of the primitive ritual accepted by the Hebrews and recorded in their legislation is similar to, if not identical with, that of the Ras Shamrans. That Ashera was a goddess, and not a pole beside the ancient altar or the equivalent of Ishtar or Ashtaroth, is now abundantly proven. These suggestions only hint at the importance of the tablets and the value of Doctor Jack's study. It is possible, that interpreting the ancient legends, he is temptd to be too much of a literalist and too much may be deduced from texts that are uncertain. But this is a brochure that neither the novice nor the expert in the Ras Shamra tablets can neglect.

I. G. MATTHEWS.

SOCIAL ETHICS OF THE JEWS: WITH SELECTED TEXTS FROM BIBLICAL AND TALMUDIC LITERATURE. Arthur Meyerowitz. New York: Bloch Publishing Company. Pp. 104. $1.25.

THE purpose of this volume "to provide in condensed form a survey of Jewish ethics governing the life of man in relation to the individual and to society," is good. Such a compendium is sorely needed. The quotations presented are important. The claims made for Jewish ethics, that "they may be held up as an example to be followed by every man and woman irrespective of race, nationality or creed," are of the very highest.

The booklet will be useful, but, notwithstanding the author's fear, it would probably have been more useful had there been many more quotations. It is a very meagre piece of work and suffers somewhat from being too dialectic. Not a

few of the quotations have no bearing on the point in question. Only one example can be given. Malachi 2: 10 is the first quotation and is used as evidence of the unity and equality of the human race. Every novice knows that the orthodox interpretation of this passage is peculiarly Jewish and is supposed to be an attack on intermarriage with Samaritans. Indeed, many of the passages used to support the equality and brotherhood of man in their historic setting are peculiarly Judaistic. We could wish that the original text always had the spirit of the interpreter.

I. G. Matthews.

Normative Psychology of Religion. Henry Nelson Wieman and Regina Westcott-Wieman. New York: Thomas Y. Crowell. 1935. Pp. x, 564. $3.00.

The writings of Wieman cannot be overlooked in present-day reconstruction of religious thought. They have their own individuality, representing a position as vigorous as either that of the humanists or the Barthians. His view-point sets forth a strictly naturalistic explanation of religion and the religious object whom man seeks and finds. In the present text Mrs. Wieman joins her husband and bears a major part of the burden of contribution. This production is a *magnum opus* for the consideration of both psychologist and theologian.

The title of the book, which serves very well to indicate the intent of the authors, is quite unorthodox in academic circles. Who ever heard of any psychology presuming to be normative? This is the prerogative of ethical science. Psychologists usually describe religious phenomena and attempt to account for them in terms of the life-situation out of which the phenomena emerge. We read in the text, "psychology of religion is the study of the human behavior involved in religious living." But these writers are constrained to go further. They are impelled by a sense of oughtness such as motivates a gospeller. They appraise religion, point out its real imperatives, and press for the emancipation of this high air of living from the handicaps of misunderstanding, misdirection and misuse, in order that man may enjoy the abounding spiritual resources that inhere in truly religious behavior. With the projection of what the authors consider are bona fide tests of religion and with the frequent resort to "must" injunctions, the book does present some of the earmarks of authoritarianism. That is, it is "normative." Would not a more appropriate title for the book have been "Normative Philosophy of Religion"?

The philosophy springs directly out of the behavioristic approach to religion, but it is by no means limited by the postulates of that approach. In instance, in the third chapter Doctor Wieman departs from the subject-object process in religious behavior and devotes himself to the study of "the objective phase" of religious experience, the problem of God. He presents a thoroughly challenging treatment of the theme of supreme value, but he does not permit his point of view to be circumscribed by the limitations which would necessarily be involved were he to keep constantly in mind the experiencing subject and the mundane and social conditions within which he must "behave" in our hectic age. It is a philosophic essay rather than a psychological inquiry. In fact, the whole book is weighted with a much more critical analysis of the value (objective) phase of religion than it is of the loyalty (subjective) phase. If the authors had given the latter theme due attention it would have led them to issues in social psychology and social ethics that are as disturbing as those which they choose to explore.

The text is so comprehensive and critical that no brief review can do it jus-

tice. It represents new departures in religion, psychology, and philosophy. Although neither the main conservative nor liberal trends in the Christian movement are inclined to look with favor upon the Wiemans' approach to their theme, the reviewer is strongly convinced that eventually they must come to terms with both view-point and basic principles.

STEWART G. COLE.

THEY CAME SEEKING. Coe Hayne. Philadelphia: The Judson Press. 1935. Pp. 144. $1.00.

IF missionary-minded people find themselves becoming indifferent, or perchance, pessimistic, regarding the work of home missions and the continuance of its program, let them expose their minds to the search-light of remembrance and challenge which Coe Hayne projects in *They Came Seeking.* The book glows with the warmth of personal experience of religious pioneers. The work must continue on behalf of different races and creeds, including our foreign-speaking peoples, Orientals, Europeans, Indians, Cubans, Mexicans and Negroes; our migrant workers, sailors who touch our shores, and those who are in sections isolated from churches.

Chapter Thirteen, written by Clifford Cress, contains a telling picture of covered-wagon days, and an impassioned plea for helpful sympathy for miners, cow-punchers, lumber-jacks, and sheep-herders.

The author shows convincingly that the job of home missions is not finished. "There is still a 'land beyond' to which the adventurous spirits go in search of home and a competence."

NINA BREMNER COLE.

THE TRANSLATORS TO THE READER. Preface to the King James version 1611. Edited by Edgar J. Goodspeed. Chicago: The University of Chicago Press. 1935. Pp. 49. 50 cents.

THERE are very few books which are indispensable, in spite of the blurbs of publishers and the nonsense of amateur book reviewers. This little brochure of Professor Goodspeed's is, however, as close to this semi-mythical group as any that I know. For nearly a century the preface to the King James version has been inaccessible. Publishers have long since ceased to print it in their editions. Not one minister or theological student in a hundred has ever read it. None the less the translators believed, and rightly, that it was an essential part of their work to make clear just what they had done and why they had done it. The version they produced has exerted an influence probably greater than that of any other book in the English language. It has endeared itself to millions, and still remains, in the face of more recent versions most of which are more accurate, *the* Bible for countless Christians. Nor is this nearly so unfortunate as many now and again imagine. But the nonsense about this version that is so deeply entrenched in popular thought is unfortunate —the belief that this translation is the *original* Bible in English, that it was and is the only *authorized* version, that this "authorization" was by God himself and made the English as verbally inerrant as was the text it renders, that wicked biblical scholars who delight in tearing apart the book which they falsely purport to teach had no part in its production. These and many other absurd notions are believed by thousands. A simple reading of the translators' preface would of course reveal to those able to read it that each and all of these views are in flat opposition to the translators' own statements.

It is of the greatest possible service to all English-speaking Christians that this preface should be made available and at this modest price. The little volume consists of three parts: a brief and pointed essay, emphasizing the significance of the preface and deploring its suppression; the preface itself, printed in modern English type with a minimum of alteration to accord with modern spelling (thus *entertainment* for *intertainment*); a facsimile of the preface from a copy of the first edition. I think if I were a bishop endowed with a power (and insight) denied to modern bishops that I should make it mandatory upon all my clergy and all their parishioners to read this preface. I further think that most of them would thank me.

MORTON S. ENSLIN.

BOOK NOTICES

THE BIBLE: An American Translation. J. M. Powis Smith, Editor of the Old Testament, and Edgar J. Goodspeed, Translator of the New Testament. Chicago: The University of Chicago Press. 1935. Pp. xv, 883, iv, 247. $2.00.

THE publishers of the Smith-Goodspeed Bible are to be congratulated and also thanked for bringing out this popular edition at a price within the reach of people with moderate incomes.

INTER-CHURCH HYMNAL. Compiled by Frank A. Morgan and Katharine Howard Ward; with "Aids to Worship," edited by Albert W. Palmer. Chicago: Biglow-Main-Excell Co. 1935. Pp. xl, 392, viii, 96. $75.00 per hundred.

HERE is a remarkably fine collection of hymns, attractively printed and bound, and sold at an astonishingly moderate price. The first three hundred and twenty-five hymns appear in the order of their popularity on the basis of a nation-wide survey conducted by the editors. The President of the Chicago Theological Seminary has contributed a fine selection of aids to worship.

THE CHURCH OF CHRIST AND THE PROBLEMS OF THE DAY. Karl Heim, D. D., Ph. D., Professor of Theology in the University of Tubingen. New York: Charles Scribner's Sons. 1935. Pp. 172. $1.75.

THIS volume is the text of a series of lectures delivered under the James Sprunt Foundation at Union Theological Seminary, Richmond, Virginia, in 1935. They represent the traditional Lutheran point of view in the main. The inadequacies of rationalism and nationalism are brought to the fore. Then comes the claim that Luther's emphasis on biblical faith and optimism is the way through which the church must find the solution of its pressing current problems. It is of interest that Professor Heim writes in English rather than depending on a translator. The writing is clear and forceful.

CREATIVE LEARNING. J. M. Price and J. L. Corzine. Nashville: Broadman Press. 1934. Pp. 268. 75 cents.

THE BIBLE AND THE BIBLE SCHOOL. J. B. Weatherspoon and G. S. Dobbins. Nashville: Broadman Press. 1935. Pp. 280. 75 cents.

BAPTIST STUDENT UNION METHODS. Frank H. Leavell. Nashville: Sunday School Board of the Southern Baptist Convention. 1935. Pp. 159. 60 cents.

THE three texts are religious educational manuals prepared primarily for the constituency of the Southern Baptist Convention. They present a serious effort to lift the level of effectiveness of Christian work among the children and youth of a large denomination.

CHRIST IN RECENT ART. Albert Edward Bailey. New York: Charles Scribner's Sons. 1935. 50 cents.

IF anyone should be suffering from the illusion that religious art is dead, he should purchase this set of sixteen reproductions of modern paintings. It is a remarkable set of pictures centering about the birth, the ministry and the death of Jesus. Each one is interpreted by Professor Bailey with sympathetic insight.

SOCIALISM UTOPIAN AND SCIENTIFIC. Frederick Engels. Translated by Edward Aveling. New York: International Publishers. 1935. Pp. 93. 75 cents.

THIS work by Engels is recognized, alongside of *The Communist Manifesto,* as one of the most scientific expositions of the Communist philosophy. It is an exposition of the Marxian philosophy involved in the two ideas: the materialistic interpretation of history and the interpretation of the secret of capitalistic production through surplus value. Communism proclaims a proletariat revolution whereby the means of production may be seized from the bourgeoisie and placed in the hands of the people. The need for such a revolution involves the necessity for an historical account of how present economic conditions have developed. The present sketch purports to supply that need.

BOY DAYS AND BOY WAYS. Frank H. Cheley. Philadelphia: The Judson Press. 1935. Pp. vi, 185. $1.00.

THE director of the Cheley Boy Camps in Colorado knows how to tell worth-while stories to boys. With a Western tone and a genuine sense of Christian values, he presents fifteen stories for the consideration of teen-age lads.

A QUESTION OF LOVERS AND OTHER POEMS. Sister M. Madeleva. Paterson, N. J.: St. Anthony Guild Press. 1935. Pp. 57. $1.25.

THIS is a volume of exquisitely graceful verse in which the charm of the artist and the yearning of the mystic are joined together. There can be no doubt about the poetic genius of Sister Madeleva.

MYSTERIUM AMORIS. Rev. J. M. Lelen. Paterson, N. J.: St. Anthony Guild Press. 1934. Pp. 116. $1.50

THIS is a series of meditations on the meaning of the Eucharist written by a devout priest of the Roman Catholic Church

THE MEANS OF GRACE. Rev. Leon A. McNeill and Madeleine Aaron. Paterson, N. J.: St. Anthony Guild Press. 1935. Pp. xi, 250. $1.00.

THIS is a series of lessons on the Mass, the Sacraments and Prayer, based on the catechism, and written from the Roman Catholic point of view.

WHEN WE SAY "OUR FATHER"; WHEN WE SAY "HAIL MARY." Florence M. Hornbach. Paterson, N. J.: St. Anthony Guild Press. 1934. Each, $1.50.

Two books designed to help in the religious education of Catholic children. They are beautifully designed and illustrated so as to make a genuine æsthetic appeal.

The Ten Commandments of Reason. Isidore O'Brien, O. F. M. Paterson, N. J.: St. Anthony Guild Press. 1935. Pp. 54. 15 cents.

Father O'Brien gives a clear statement of ten rational arguments for the existence of God. Of these five are metaphysical, two physical and three moral.

Gerard Raymond: A Knightly Soul. Paterson, N. J.: St. Anthony Guild Press. 1933. Pp. vi, 75. 75 cents.

This small book contains the life-story of a twenty-year-old boy in Canada who was preparing for the Roman Catholic priesthood and who showed great promise for the Church.

War Tomorrow. Will We Keep Out? Headline Books Number One. Ryllis Alexander Goslin, Editor. New York: The Foreign Policy Association. 1935. Pp. 38. 35 cents.

This is the first in a series of "Headline Books" through which The Foreign Policy Association is endeavoring to educate the public conscience on current issues. This deals with the issue of war. The book deals briefly and concretely with American participation in the Great War, and its costs in money and men, with the unsolved problems that have remained, with the present troubled state of the world, and the danger of America's being again embroiled. It urges not only non-participation in war, but American help in constructively building a world where war would be impossible. The pictorial representations of statistics is very effectively done.

To Drink or Not to Drink. Sidney A. Weston, Ph. D., Editor, Congregational Publishing Society. Boston: The Pilgrim Press. 1935. Pp. 70. 25 cents.

To Drink or Not to Drink is a study-book in an Adult Education Series. It is a popular and forceful presentation of the issues involved in the beverage use of alcohol, and is greatly enriched by its references to source materials.

The Furtherance of the Gospel. William Owen Carver, Professor of Comparative Religion and Missions, Southern Baptist Theological Seminary. Pp. 146.

Studies in Romans. B. H. Carroll, late President, Southwestern Baptist Theological Seminary. Pp. 119.

Studies in Ephesians. E. Y. Mullins, late President, Southern Baptist Theological Seminary. Pp. 144.

Studies in Colossians. E. Y. Mullins. Pp. 118. Nashville, Tenn.: The Sunday School Board of the Southern Baptist Convention. 1935. Cloth, 60 cents per volume; paper, 40 cents.

The Educational Department of the Board which publishes these volumes offers them as part of its training course for Sunday school workers. The names of the authors are a guarantee of the scholarly character of the books, and give assurance that the approach to the Scriptures is conservative. While the series is of interest to the general reader, the material has been arranged with students in view. Each chapter is carefully analyzed and provided with pertinent review questions.

Jesus, the Great Teacher. Samuel Robert Ellis, Ph. D., Professor of Education, Ripon College. Boston: The Christopher Publishing House. 1935. Pp. 98. $1.50.

The total lack of familiarity with the problems and results of a century's study of the gospels and their central figure deprives this volume of whatever value it might otherwise have had.

JOHN WHITE OF MASHONALAND. C. F. Andrews. New York: Harper and Brothers. 1935. Pp. ix, 205. $1.50.

MR. ANDREWS had already proved his ability as a biographer with his books on Sadhu Sundar Singh and Mahatma Gandhi. By the present volume he has enriched missionary literature with his account of the life and ministry of John White, forty years missionary among the Mashonas of Rhodesia. White identified himself with the people in a remarkable way, teaching them, training them, providing them with portions of the Bible in their own language, and fighting their political and economic battles for them. In the latter, he encountered the antagonism of his fellow countrymen and some of his own churchmen. Yet nothing daunted, he took his stand with the living Christ and his way among men. There is an intimacy and sincerity about Andrews' writing that makes it a joy to read.

THE HERITAGE OF DEBS: THE FIGHT AGAINST WAR. Socialist Party, National Headquarters. Chicago. 1935. Pp. 32. 10 cents.

THIS little pamphlet published as a memorial for the tenth anniversary of the death of Eugene Debs, contains excerpts from the St. Louis Proclamation of 1917, the Detroit Proclamation of Principles of 1932 and the resolutions against war adopted by the National Executive Committee of the party at its meeting in Chicago, October, 1935.

In addition it carries a story of Debs' life and a fairly complete report of his speech delivered at Canton, Ohio, June 16, 1918, for which he suffered imprisonment until set free by President Harding in 1921. The sincerity and ability of the man as well as the war hysteria of the time is well revealed in this speech and his address to the jury at the time of his defense.

WHAT GOD HATH JOINED TOGETHER. William Cooke Boone. Nashville, Tenn.: Broadman Press. 1935. Pp. 128. $1.00.

THIS booklet is a series of sermons on the general theme, "Courtship, Marriage and the Home," by the pastor of the First Baptist Church of Jackson, Tenn. These matters, the preacher declared in his first sermon, "Male and Female: The First Wedding," have been discussed by writers in the daily press and the magazines as well as by radio speakers, and therefore he has no apology to offer as a preacher for dealing with them. Though the author does not approach his subjects from the sociological point of view but wholly as a minister there are, nevertheless, many fine suggestions given and wholesome advice for young men and women. Surely the day requires such preaching.

MY CONCEPTION OF THE GOSPEL MINISTRY. Lee Rutland Scarborough. Nashville, Tenn.: Sunday School Board of The Southern Baptist Convention. 1935. Pp. 101. $1.00.

THE President and Professor of Evangelism of Southwestern Baptist Theological Seminary in these sixteen brief chapters challenges ministers to some serious thinking and offers them advice. Whatever his background and his preparation, which should be the best possible, a minister may be spoiled by the wife he chooses or he may be made a success. So he may fall before the temptations which assail him as they assail few other men—the sense of his leadership, his ease of speaking, his assurance of trustfulness. One may not agree with all statements of the author but he must respect his sincerity and his high conception of the Christian ministry.

CHURCH, COMMUNITY AND STATE: A WORLD ISSUE. J. H. Oldham. New York: Harper and Brothers. 1935. Pp. 48. 35 cents.

THIS is a remarkably clear and condensed discussion of one of the most urgent problems of our day. Mr. Oldham points out that the crucial issue is whether our common life and culture is to be inspired by Christian or pagan conceptions of the meaning and purpose of human life. Secularism and totalitarianism are pagan in their dominant trends. The church is committed to the task of suffusing all culture, including the political area of life, with Christian meaning and motive. The Christian philosophy is that life finds its meaning and fulfilment in mutuality, and the basis for that is love, there being no separation between love for God and for your neighbors. This brochure deserves wide reading.

BOOKS RECEIVED

MEN OF ZEAL. William Warren Sweet. New York: Abingdon Press. 1935. Pp. 208. $2.00.

CONCERNING HERETICS. Roland H. Bainton. New York: Columbia University Press. 1935. Pp. xiv, 342. $4.00.

THE FACE OF GOD. G. Stanley Russell. New York: Harper and Brothers. 1935. Pp. 114. $1.00.

WONDERFUL, COUNSELLOR. Hugh F. Frame. New York: Harper and Brothers. 1935. Pp. 320. $2.50.

THE ANNUAL REPORT. Boston: American Unitarian Association. 1935. Pp. 145.

THE CHURCH AT WORK IN THE MODERN WORLD. Edited by Wm. Clayton Bower. Chicago: University of Chicago Press. 1935. Pp. xi, 304. $2.00.

OATHS OF LOYALTY FOR TEACHERS. Henry R. Linville. Chicago: American Federation of Teachers. 1935. Pp. 48. 25 cents.

THE RENEWING GOSPEL. Walter Russell Bowie. New York: Charles Scribner's Sons. 1935. Pp. ix, 296. $2.00.

ENTER ST. ANTHONY. Fr. Isidore O'Brien. Paterson, N. J.: St. Anthony Guild Press. 1932. Pp. xiii, 174. $2.00.

CONSOLATION. Fr. Isidore O'Brien. Paterson, N. J.: St. Anthony Guild Press. 1932. Pp. 9. 5 cents.

RESIGNATION. Fr. Isidore O'Brien. Paterson, N. J.: St. Anthony Guild Press. 1933. Pp. 12. 5 cents.

SOLDIERS OF CHRIST. Fr. Isidore O'Brien. Paterson, N. J.: St. Anthony Guild Press. 1932. Pp. 20. 10 cents.

BRIDES OF CHRIST. Fr. Isidore O'Brien. Paterson, N. J.: St. Anthony Guild Press. 1931. Pp. 17. 10 cents.

COOPERATION AND THE WORLD MISSION. John R. Mott. New York: International Missionary Council. 1935. Pp. 79.

THE FORGOTTEN PURPOSE. Bagdasar L. Baghdigian. Kansas City: Dwellers in the Domain. 1934. Pp. 91. $1.00.

FINDING GOD IN A NEW WORLD. William Adams Brown. New York: Harper and Brothers. 1935. Pp. ix, 105. $1.00.

A MAN IN CHRIST. James S. Stewart. New York: Harper and Brothers. 1935. Pp. xv, 332. $2.50.

POINTS FOR EMPHASIS, 1936. Hight C. Moore, D. D., Litt. D. Nashville, Tenn.: Baptist Sunday School Board. 1935. Pp. 192. 35 cents.

MAKERS OF CHRISTIANITY FROM ALFRED THE GREAT TO SCHLEIERMACHER. Vol. II. John T. McNeill. New York: Henry Holt and Company. 1935. Pp. viii, 277. $2.00.

A WAY TO LIFE. Ernest Fremont Tittle. New York: Henry Holt and Company. 1935. Pp. xii, 183. $1.75.

LOAVES AND FISHES. Hereward Carrington. New York: Charles Scribner's Sons. 1935. Pp. x, 274. $2.00.

THE DELINQUENT BOY AND THE CORRECTIONAL SCHOOL. Norman Fenton. Claremont, Calif.: Claremont Colleges Guidance Center. 1935. Pp. 182. Paper, $1.50; cloth, $2.00.

ADVENTURE FOR HAPPINESS. S. Parkes Cadman. New York: The Macmillan Company. 1935. Pp. 312. $1.90.

THE SERMON ON THE MOUNT. Emmet Fox. New York: Harper and Brothers. 1935. Pp. x, 154. $1.50.

THE POWER TO SEE IT THROUGH. Harry Emerson Fosdick. New York: Harper and Brothers. 1935. Pp. vii, 248. $1.50.

POPULAR HINDUISM: THE RELIGION OF THE MASSES. L. S. S. O'Malley. New York: The Macmillan Company. 1935. Pp. viii, 246. $2.50.

INDIA AND BRITAIN: A MORAL CHALLENGE. C. F. Andrews. London: Student Christian Movement Press. 1935. Pp. 190. 5 shillings.

CREATIVE SOCIETY. John Macmurray. London: Student Christian Movement Press. 1935. Pp. 186. 5 shillings.

THE LIFE AND TIMES OF ALEXANDER MACKENZIE. Raymond Calkins. Cambridge, Mass.: Harvard University Press. 1935. Pp. ix, 454. $5.00.

JUNIOR SUPERINTENDENT'S MANUAL. Nashville, Tenn.: Baptist Sunday School Board. 1935. Pp. 107. 75 cents.

PRIMARY SUPERINTENDENT'S MANUAL. Nashville, Tenn.: Baptist Sunday School Board. 1935. Pp. 100. 75 cents.

DESIRE AND THE UNIVERSE. John K. Shryock. Philadelphia: The Centaur Press. 1935. Pp. 352. $3.50.

THE ACCURACY OF THE BIBLE. Dr. A. S. Yahuda. New York: E. P. Dutton and Company, Inc. 1935. Pp. xxxvii, 226. $3.00.

That Other America. John A. Mackay. New York: Friendship Press. 1935. Pp. viii, 214. Price, $1.00; paper, 50 cents.

With Honor. Charles H. Heimsath. New York: Harper and Brothers. 1935. Pp. 111. $1.00.

The Hebrew Heritage. Charles W. Harris. New York: The Abingdon Press. 1935. Pp. 370. $2.50.

John the Baptist: A Play. Albert N. Corpening. Roanoke, Va. 1935.

The Christ of the Dawn. Arthur Ernest Whittle. Boston: The Christopher Publishing House. 1935. Pp. 134. $1.50.

An Introduction to the Books of the Apocrypha. W. O. E. Oesterley, D. D., Litt. D. New York: The Macmillan Company. 1935. Pp. x, 345. $3.75.

Jesus as Teacher. Henry B. Sharman. New York: Harper and Brothers. 1935. Pp. 168. $2.00.

The Freedom of Man. Arthur H. Compton. New Haven: Yale University Press. 1935. Pp. xiii, 152. $2.00.

Ventures in Dramatics with Boys and Girls of the Church School. Hulda Niebuhr. New York: Charles Scribner's Sons. 1935. Pp. xix, 224. $1.75.

The Program of Peace. Joseph Taylor Britan. Findlay, Ohio: Fundamental Truth Publishers. 1935. Pp. 172. $1.00.

Science, A New Outline. J. W. N. Sullivan. New York: Thomas Nelson and Sons. 1935. Pp. xii, 282. $2.00.

An Interpretation of Christian Ethics. Reinhold Niebuhr. New York: Harper and Brothers. 1935. Pp. 244. $2.00.

The Individual Criminal: Studies in the Psychogenetics of Crime. Ben Karpman, M. D. Washington, D. C.: Nervous and Mental Disease Publishing Co. 1935. Pp. x, 317. $4.50.

China's Millions. Anna Louise Strong. New York: Knight Publications, Inc. 1935. Pp. xviii, 457. $2.50.

Sociology. Morris Ginsberg. New York: Henry Holt and Company. 1935. Pp. 255. $1.25.

By Pacific Means. Manley O. Hudson. New Haven: Yale University Press. 1935. Pp. vii, 200. $2.50.

History of the Protestant Episcopal Church in Texas. Rev. DuBose Murphy. Dallas: Turner Company. 1935. Pp. ix, 173. $2.00.

Jonathan Edwards. Clarence H. Faust and Thomas H. Johnson. New York: American Book Company. 1935. Pp. cxlii, 435. $1.00.

Songs from the Slums. Toyohiko Kagawa. Nashville: Cokesbury Press. 1935. Pp. 96. $1.00.